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THE FOUNDATIONS

OF

EDUCATION

BY

LEVI SEELEY, PH.D.

PROFESSOR OF THE SCIENCE AND ART OF EDUCATION, IN THE NEW JERSEY STATE NORMAL SCHOOL

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PREFACE.

THE foundations of teaching are not to be sought, absolutely complete, in any school curriculum, or in any series of directions to school-teachers. There are many important matters both in teaching and in schooling which lie outside the printed schedules for teachers and the text-books for students. Not only do they lie outside, but they lie deeper — they are matters fundamental; and yet they hardly can be stated in official directions, much less classified. Still, the neglect of them as if they were side issues is quite largely responsible for many of the weaknesses in our educational product. The purpose of this book is mainly to impress upon both the teacher and the parent the grave importance of certain of these matters as foundations of teaching.

No one will claim that we have yet attained perfection, either in method or result. We spend vast sums of money, we claim the devotion of a great army of men and women in the schoolroom, great minds are bestowing their very best thought — and no one would withhold a particle of this treasure, this consecration, this energy — yet we are confronted with evils which education has not eliminated, and faults in our national character which seem rather to grow than abate.

It were presumptuous of me to propose a panacea for all our educational ills. But may I not hope to contribute

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some suggestions, born of long experience and wide observation, rather outside the beaten track — thoughts which may help in the correction of these ills, and possibly even strengthen the weak places? Far be it from me to cherish a pessimistic view of our condition. On the contrary, we have great reason to rejoice and to take courage. Yet we shall do well honestly to face the situation, and eschewing self-complacency, seek to improve. My purpose is not to point out errors so much as to indicate positive factors which should be incorporated into our training and comprise a more intimate part of our practice, in directing childhood, both at school and in the home. Little attempt has been made to preserve a continuity between the chapters of this book, each being practically independent of the others.

My earnest desire is to set young teachers to thinking upon the matters here set forth, hoping thereby to lead them into a completer conception of what education really implies. Older teachers again, and even the parent, may find suggestive material here which will prove helpful in the all-important duty of the proper education of the child. It seems to me that parents are returning once more to the idea which prevailed before the days of schools and schoolteachers, namely, that the child is a gift of God to the home, and that the first and most sacred duty of parents is rightly to educate their children. Whatever be the conditions, no person and no scheme of education can withdraw that responsibility wholly from the parents, nor deprive them utterly of that privilege. It is my sincere hope that in these pages the parent, especially, will find help in the discharge of this blessed privilege, this God-given duty.

Because many of the questions treated underlie the for-

mation of character, they are truly fundamental. Hence the appropriateness of the title "The Foundations of Education." Convinced that teachers should give closer attention to these questions than is their wont, I have tried to be entirely practical in theme, logical in treatment, and lucid in illustration, avoiding such technical terms as might obscure my meaning. Language is the vehicle of thought; and if undue concentration be required because of the language used, little strength will remain for the main thing, which is the thought.

Many agencies enter into the education of the child. I have alluded to two, the teacher and the parent; and of all the agencies these two are the most important. If the teacher and the parent should be led to work together, each aiding and supplementing the other, and if both should acquire a broader conception of the true meaning of education, through the perusal of this work, its mission and the devoted wish of the author will be fulfilled.

For many valuable criticisms and suggestions in the preparation of this book, I wish to extend my hearty thanks to Dr. E. F. Carr, of the Trenton Normal School.

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THE FOUNDATIONS OF EDUCATION.

CHAPTER I.

THE TEACHER.

THERE never was a time when the teacher commanded so much respect as now, the beginning of the twentieth century. There have been teachers in every age who have been held in high esteem. We know that Alexander the Great loved and revered his teacher, Aristotle, as much as his own father, declaring "That he was indebted to the one for *living*, and to the other for living *well*." Nero, also, loved and trusted his old teacher, Seneca, for many years, even though he eventually put him to death. Fénelon, by his remarkable power as a teacher, was able to transform his royal pupil, the Duke of Burgundy, from a passionate, willful and cruel boy, into an obedient, docile, and affectionate one. These cases might be multiplied, and yet, when one considers the long period that is covered by the history of education, the names of great teachers who have won recognition are but few comparatively.

The Old-Time Teacher. — But teachers have not always been worthy of respect. Luther declares concerning the teachers of his time, "Such teachers and masters we have been obliged to have everywhere, who have known nothing

themselves, and have been able to teach nothing good or useful." He urges, however, that due respect should be shown to the office of teacher, and by example and precept every teacher should be worthy of respect. Even in Prussia, previous to the general school regulation of Frederick the Great, issued in 1763, the scepter of the schoolmaster was still largely in the hands of invalid soldiers, impoverished professionals, bankrupt merchants, crippled young men unfit for military service, worthless students, and other persons who turned to this calling as their last expedient. If they could read, write, and cipher, and were orthodox in faith, no one asked for wider culture. Teaching was a make-shift calling upon which almost any one who chose could enter. But the writings of Rousseau gave a new impulse to education and created a demand for better instructors. Accordingly, normal schools were established throughout the Fatherland and in parts of France, teaching became a respected profession, and teachers gradually arose to the enviable position that they now occupy in Germany and in other parts of the world.

Our own country was slow to accept the lesson thus taught, and there are many now living who can remember when it was thought that "most any one can teach school." Indeed, I wish I might be sure that this opinion were wholly eradicated even at this day. If it were, thoroughly trained teachers, normal and college graduates, and those who have gained proficiency by long experience and study would not have to compete for positions with those without professional fitness. That a mighty forward stride towards gaining respect for the calling of teachers has been made in our country is beyond question.

Essentials for the Teacher. — Let us consider some of the essentials which are needed to make the successful teacher. First of all he must be *a person who is willing to devote himself to a noble work, who is ready to sacrifice self, who is not afraid of hard work, and who possesses a longing to be helpful to his fellowmen.* With a lower ideal than this, no one should enter this field. I would have the teacher feel that his is the noblest calling on God's footstool, and that however others may feel, to him there is no field of human activity so noble, no vocation that offers so wide a scope for useful endeavor, and no life-work so elevating and ennobling, both to himself and to those whom he may have the opportunity to instruct. I do not say that, in the abstract, teaching is the noblest of all professions, but I do say that to each individual teacher it should be the noblest of all professions, and it requires as deep and holy a consecration to one who would enter fully into the spirit of the work as does the most sacred of callings. When Pestalozzi was asked what office he wanted under the government of Switzerland, he replied, "I want to be a schoolmaster." So I would have every individual who enters the ranks of teachers feel that, rather than be a statesman, rather than be a minister of the gospel, rather than be a merchant prince, "I want to be a schoolmaster."

Self-Sacrificing Spirit. — But this requires sacrifice of self and a willingness to do hard work. I advise the young man or woman who is seeking a life of ease, to choose some other occupation than teaching. A boy was once asked by his teacher to write a composition expressing in the fewest possible words the vocation he would like to follow in life and the reason for his choice. He wrote the

following sentence, showing that he was something of a philosopher: "I would like to be an undertaker, because there is little work and lots of money in it." No one must choose teaching for either of these reasons, for he will be sadly mistaken in both. A selfish, lazy school-teacher is about the worst conceivable specimen of humanity. The young teacher now in the field has discovered that success is to be attained only by unceasing toil. If any one who reads these lines is unwilling to devote his whole strength, his whole capacity, his whole time, to his school, I advise him to withdraw from the work at the earliest possible moment. There are plenty of easier occupations, but there are none so rich in noble and far-reaching reward. The real teacher *lives* with his school, not merely from nine to four, not merely in the schoolroom, but all the time, everywhere. The noble Pestalozzi once more is an example. He says of his pupils, "I was among them from morning till evening. Everything tending to benefit body and soul I administered with my own hand. Every assistance, every lesson received, came from me. My hand was joined to theirs, my smile accompanied theirs. They seemed out of the world and away from Stanz; they were with me and I with them. We shared food and drink. I slept in their midst. I was the last to go to bed and the first to rise. I prayed with them, and taught them in bed till they fell asleep." Of course teachers cannot literally do all that Pestalozzi did, but I want them to have his self-sacrificing spirit. I heard a principal say concerning one of his teachers, "Miss N. eats and sleeps with her pupils, she carries them on her heart, she has them always with her." Yes, it is a life of toil to teach school, not only in the actual work of educating the children, but also in the study neces-

sary to keep apace with the profession and to make proper growth. Of course the teacher must not neglect the preservation of his own health, nor must he let his schoolroom cares become a burden. It is well to remember that to draw upon one's physical capital is just as perilous to continued success as to draw upon financial capital is perilous to business success. There must always be a reserved fund of strength to rely upon, and if the position now occupied exhausts and makes one nervous, it is better to give it up and seek one that can be carried without worry and without depletion of strength.

Again, there must be the God-inspiring longing to be a blessing to mankind. The most impressible, the most plastic, the most needy, the most helpless, the loveliest of all God's creations — the little child — is placed in the hands of the teacher to mold for life and for eternity. There is no object more worthy of love or that offers such boundless returns for labor bestowed. The possibilities "that lie buttoned up under the ragged jacket," as Garfield puts it, invite the devotion of the most consecrated, the enthusiasm of the most holy. To one who wants to do good, to help men, to be a blessing to mankind, the vocation of teacher offers the best of all fields.

Training of the Teacher. — In the next place, *the teacher must be trained both academically and professionally.* If we mean by education "the influence which one individual exerts upon another in order to develop the latter in some conscious and methodical way, either generally or with reference to some special aim," as Rosenkranz says, "the teacher must be relatively finished in his own education, and the pupil must possess complete confidence in him."

It is not enough for the teacher to be "born" any more than for the preacher, or the lawyer, or the doctor to be "born." Added to the natural fitness, which may or may not be discovered before the preparation begins, or which may be discovered only in the schoolroom, there must be the preparation. I suppose not one in a hundred of the vast army of young men and women in our institutions for the training of teachers would dare assert that he or she is "born" for the work of teaching. And yet not one of them is disturbed by that fact. All of them enter upon the work of preparation with the reasonable assurance that by diligence, careful study, earnest devotion, and mastery of the professional training offered, there is abundant reason to expect success. If the candidate for teaching has the longing to be useful of which I have spoken, is naturally drawn to children and has a love for them, and is free from such physical impediments as would prevent success, I think he need not worry over the question whether or not he is "born" for teaching.

A German educator has said that "education is the cancellation of the inequality between the teacher and the person taught." If this be so, where that difference is small, the person to be taught has but little to expect, for there is not much inequality to cancel. If our district school trustee could see this point, he would not select his neighbor's daughter just out of the grammar school to teach his school, on the ground that "she knows enough to teach the little children who make up the school." The time has gone by when our schools can or need be officered by persons of small academic or professional fitness. The teacher must have a broad education, but he must also have professional training. Normal schools are

founded in recognition of that principle, and while in their earlier history they were obliged to devote themselves almost entirely to the academic side of training, in recent years the professional side has come to the front. Colleges, too, which formerly expected their culture work sufficiently to prepare their graduates for teaching, have established pedagogical chairs, organized *seminaries*, and are seeking to give a professional fitness to those who intend to teach. The need of a professional as well as an academic training is now everywhere acknowledged, and never in the history of our country has there been so widespread an interest in the professional preparation of teachers as at the present time. This interest will continue to increase in force for all time to come.

Rewards of the Teacher. — In the third place I wish to say that *the office of the teacher offers the most ample and far-reaching rewards.* Surely this is not true from a pecuniary standpoint. According to the United States Commissioner's report of 1898–99, the average monthly salary of men teachers for the whole country was $45.25 and of women $38.14. The pay of teachers is not so good in this country even as in Prussia, where the expense of living is far less and where the teacher has the advantage of pensions, permanency of position, etc. In the commissioner's report of 1896–97 we find the statement that "the average annual salary for men in the United States, counting seven months to the school year, is $331.50, and for women $281.68. The average annual salary for teachers in the Prussian elementary schools was estimated at $340, in 1887, including free residence." There is little in this to invite a young person to devote himself to

teaching if his main purpose is pecuniary advantage, though it is encouraging to note that there is an upward tendency in salaries. It is well known that almost any calling "pays better" than teaching, when one takes into account the preparation required, the uncertainties of tenure of office, and the amount of vitality and strength required.

But there are other compensations which more than overbalance the unfavorable pecuniary situation, and make the rewards of the teacher fully commensurate with the labor and sacrifice invested. The first of these is immediate; it shows itself in the schoolroom by the new intellectual and moral life awakened in the child, by the growth in knowledge and power, by the self-mastery gained, the unfolding of life to the immortal soul committed to our care. If the farmer finds joy in the bursting bud, in the growing plant, in the ripening harvest, a thousand times as great must be the joy of him who plants, and waters, and watches, and trains for eternity.

Good Men Trained. — The second of these higher rewards of the teacher is just as real, though he has to wait for it. It is the fruitage of his labor as shown in the successful lives of his pupils. One of the most successful business men of this city remarked once to me, "I owe my success in life to Prof. E," naming a well-known old teacher who conducted a private school for many years and who is now enjoying a ripe old age. "I got thinking about it not long ago, and I just went to see him and told him what he had been to me. The old gentleman was completely overcome; and as the tears ran down his cheeks he said, 'You don't know what joy that brings me.'" That illustrates what I mean by the fruitage. It is an

interest that compounds with delightful rapidity as the years roll by; and well may the old teacher look upon the lives of successful business men, eminent scholars and statesmen, noted scientific and professional men, esteemed citizens and parents, whom it has been his privilege to teach, and exclaim, "These are my children!"

Higher Ideals. — A third reward is the elevation of the teacher's own ideals through the necessity of living a right life before the children. No conscientious teacher can ever forget that his life will be reproduced in his pupils. Therefore Prof. Roark well says, "As a rule, however, the teacher's character, whether good or bad, creeps into the ideals of his pupils in direct proportion to the pedagogical soundness of his teaching. The best thing a teacher can do for his pupils is to *give them himself* freely." This being true, if the teacher lacks in the highest ideals, if there is something wanting in moral character, evil and only evil can result to children with whom he comes in contact. In this case are the words of the Great Teacher, "Unto every one that hath shall be given," more than verified; for the responsibility of living a correct life before children, their innocence and truthfulness, and their rapid growth in such direction as may be given to them, can only serve to stimulate nobler ideals and higher life in the teacher. This is one of the blessed compensations of the teacher's calling. While leading others to nobler life, the teacher himself is led to a nobler life.

Self-Improvement. — There is still another fact that I think may be classed as a reward, and that is the opportunity for, and inspiration to, self-improvement. While

the truth is being opened to the child, still greater truths unfold to the man who teaches the child. Some occupations, while in themselves not dishonorable, lack the power to stimulate higher ideals. Thus the butcher, whose business it is to slay animals for the consumption of man; the operator in the mill, who merely watches the machine day after day without variation; the mechanic, who makes a single piece of a machine year in and year out, do not find in their occupation anything to lift their thoughts upward, and make better men of them. How different is the occupation of the teacher! The ever-varying life of the schoolroom, the great difference in the character of the pupils, the response of intellect to intellect, the beams of joy in the lives of the children as they catch some new, wonderful truth, the delight in meeting truth for its own sake, — these, and a thousand other things, make the profession of teaching the noblest of all professions. For he who is helping others into a larger life is himself ever stimulated to a larger life. Is not this a most noble reward?

The Great Teacher. — Finally, the most perfect character that ever trod the earth was a teacher. I love to think of Him in this character, — that of the Great Teacher; and this ennobles the calling, and leads one never to be ashamed of it. In His life, and method, and example, and consecration, I find help and encouragement. It is a great thing to be a school-teacher!

CHAPTER II.

MOTIVES FOR BECOMING A TEACHER.

When school opens in September each year, there are from eighty to a hundred thousand new teachers who come up to fill the places of those who have died, married, withdrawn to enter some other work, or who are tired of teaching, as well as to supply the increased demand for recruits caused by the ever-growing army of school-children. Of this vast number of new teachers about ten per cent will be graduates of normal schools; perhaps another ten per cent will have had some pedagogical training, — not enough to give them a professional standing, — and the balance of eighty per cent will be without any professional, pedagogical training whatever. I think this is the most important, the most stupendous, problem that confronts American education to-day. But it is not my purpose here to discuss this problem except in an indirect way.

I would like to have the ear of this great body of young men and women, who expect soon to begin teaching, and ask them to contemplate with me the question, *What are your motives?* Or if you are to enter a normal school, now is the time to consider the question of motives before you have spent two or three years and some hundreds of dollars in preparation for teaching. I am not addressing those who are completing a normal course, or those who have already engaged in teaching, though many of them

might well seriously ask themselves this question, *What are my motives?* This large army are now boys and girls in the school; soon they will be men and women in charge of a school; now they are pupils, then they will be teachers; now they are subjects of discipline, then it will be "theirs to command;" now they are led and directed, then they must lead; now they are without responsibility and without care, then a great weight of responsibility will rest upon them, that of leading alert minds and immortal souls aright. I know of no epoch in life in any field of endeavor that involves so much as the change above indicated. That is why I ask the question in great seriousness, *What are your motives?*

Country Boys' Purposes. — No doubt many a young man enters teaching with no higher motive than that of securing a respectable livelihood. To boys brought up on a farm where wages are from twelve to twenty dollars a month, and where fourteen or sixteen hours are demanded for a day's labor, six or seven hundred dollars a year, with only five days' work in the week, and six hours a day, to say nothing of the vacations, seems like opulence and ease. They are apt to measure the value of money by the standards and demands of country life to which they are accustomed, not realizing the thousand and one expenses incumbent upon town life, which are unknown to the simple life of the farm. Nor do they realize that the six hours in the school represent but a small part of the time that the devoted, progressive, earnest teacher must give to his profession. They see only the two extremes, — hard work, long hours, small pay, narrow life, on the one hand, and ease, large salary, respectability,

honor, and the broad world, on the other. If they would take the trouble to examine statistics they would find that the farmer has more ease, is more independent, and in the end is more likely to get rich than the school-teacher. It is extremely rare that teaching proves to be a fortune-making calling. I do not mention this to discourage boys from the farm from devoting themselves to teaching. Indeed, I would like to encourage farm boys to enter teaching, and would like to attract to it the best talent of the land. Many of the great leaders in education in our country to-day, some of them commanding good salaries, were brought up on the farm. And these men, while first attracted to teaching by the apparent chance to improve their condition, as above stated, have found the work congenial and inspiring, and have measured up to its requirements in the noblest manner. Their sturdy frames, their good habits, their self-reliance, their industry, their training in carrying responsibilities, have been a magnificent capital upon which they draw all of their lives, and which has been a large element in their success. But I am studying motives, and it is not the motive that first prompted them to choose teaching that has won success for them.

So, too, very often a girl, having obtained an education somewhat beyond other girls in her neighborhood, — completed her education, perhaps, she thinks, — casts about for something to do. It is very seldom that she will go out to service. While we have no decided class rank in this country as yet, still, I think there is a growing tendency among those who have been through the high schools to look upon manual labor as degrading to them. It ought not to be so, but it is a fact. The right education will prepare for life whatever may be its duties, and

it will ennoble and sanctify labor of all kinds, so that the injunction, "Whatsoever thy hand findeth to do, do it with thy might" will be carried out in spirit and letter. But I am writing of actual conditions, and it is a fact that few educated girls are willing to go into the kitchen or laundry as a means of livelihood. Generally speaking, the educated girl does not need to; but I plead for respect for these vocations, and would not have a girl feel that her education can make her superior to them. In earlier times teaching was about the only vocation open to the educated girl. Now bookkeeping, typewriting, clerking, nursing, medicine, and many other fields invite her, so that it seems to me a choicer class of young women enter the profession of teaching than formerly, because of the many other outlets for woman's activity, thus necessitating a more deliberate choice on the part of those who select teaching.

Marriage of Teachers.—In Germany, most young women who become teachers are daughters of government officials, pastors, army officers, and other persons who do not possess the marriage dowry expected by a bridegroom of their own rank. As they cannot marry beneath their rank, there is therefore but little chance of their ever marrying. Hence they enter teaching as a life-work, and are rarely ever disturbed therein by offers of marriage. Of course there are with us many women who have spent their lives in the schoolroom; but I think that there are few girls that feel, "Who enters here closes the door of hope" so far as marriage is concerned. Indeed, some enter teaching because it brings them to good society and thereby enhances their chances of marriage. Now, it must not be thought

that I condemn this natural, this divine, impulse of womanhood; indeed, I quite sympathize with a superintendent that I know who believes that many of the qualities needed for wifehood and motherhood are just the ones needed in the woman teacher, and therefore he welcomes teachers who may be sought for as wives. But I am only trying to present the picture as it is. I insist that but few girls in this country enter teaching fully decided never to marry. I remember a bright young lady student who began a recitation one day with these words: "Having fully devoted myself to teaching for life," etc., etc. She was doubtless entirely honest in the statement and the intent, but the fact of history is that within one year she was engaged to be married, a contract which she carried out as soon as she had kept a previous contract with the state of New Jersey to teach two years in the state as compensation for her normal course. I do not blame her in the least, nor do I blame any lady teacher that may do likewise. After all, the noblest place for woman is the home with its sacred duties of wifehood and motherhood, and I sincerely hope that no other sphere of life will ever in the slightest degree supplant this divine institution of marriage as the natural condition of woman.

Teaching a Temporary Calling. — My point is that most girls enter teaching as a temporary expedient to tide over the few years before marriage, to secure funds for the trousseau, to support themselves honorably for a time, to await for something else to "turn up," and not because they have a proper conception of the work of teaching, or because they seriously expect to give their lives to it. As in the case of boys, such conception often comes with the

experience of the schoolroom. Doubtless there are many women in our schools who would not change their lot for any other place in life. But they are women who have grown into a proper motive, who love the work and will continue in it, rather than those who started out with the right motive. There is no doubt that more and more women are choosing teaching as a life-work ; but as long as nearly one-fifth of our teachers leave the work every year, and the most of these are women, we cannot say that the principle has as yet a very firm hold in our country.

And right here is a reason why those who plead for equal wages for women and men are doomed to disappointment. The average term of service of men is longer, a larger proportion of them make teaching from the start their life-work, and hence they are entitled to more pay. No invidious comparison between men and women is here made, there is no depreciating the work of women in the schoolroom, nor lack of welcome to them in that work, but a mere statement of a general principle. There are other reasons why this difference will continue to exist which it is not the province of this chapter to discuss.

Political Advancement. — Another motive that might be mentioned is the prospect of political advancement. I knew a gentleman to be chosen state superintendent of public instruction on the ground that he had been defeated at the polls and "ought to be taken care of." That he made a splendid school officer is no fault of the system, nor is it because he had the right motive in seeking to enter educational work. It used to be a common practice in some states to elect a man for school commissioner or county superintendent as a stepping-stone to higher politi-

cal preferment, without the slightest regard for his fitness for school supervision. There has been a decided change for the better in this respect during the last few years.

But what are the right motives that should govern the choice of teaching as a calling? I may mention a few.

1. **A Desire for Self-Improvement.** — This is a perfectly proper motive for entering the field of teaching.

It becomes improper only when entered upon as a mere means of securing something believed to be better. The life of the teacher offers unsurpassed means for self-improvement. I have touched upon this in the preceding chapter, but it is so important that the thought may well be further treated. In stimulating the intellectual growth of pupils there is a marvelous intellectual growth in the teacher. Indeed, the teacher who does not grow with his pupils, and grow deeper and broader even than they, has not chosen the right field of labor. Contact with intellectual life impels zeal for personal acquirement, and love of one's own mental growth. Every great educator in history began teaching with comparatively small equipment in knowledge, but he improved himself while he improved his pupils. He grew into a far larger horizon as he broadened the horizon of those he taught.

Nor is this self-improvement confined to the intellectual side, it applies equally well to the moral attributes. In seeking to make his pupils better, in trying to give them good habits, in inspiring them with a love of righteousness, in preparing them for a good living, the teacher himself in a deep sense receives into his own life all that he would give to the lives of others. In the largest degree "giving doth not impoverish" but enricheth in this moral work of

the teacher. I think this explains why the lapses from moral life are less frequent in the teacher's profession than in any other. Therefore if any young man wishes to secure the largest opportunity for self-improvement, teaching offers him an unsurpassed field.

2. A Patriotic Motive. — In the late Spanish war, a great many young men, filled with love of country, were anxious to go to the front. Even more marked was the case in 1863, when Lee invaded Pennsylvania. In a wonderful burst of patriotism thousands of young men rushed to arms in defense of country and fireside. I think this spirit of patriotism is found in every breast, and in no field could it find better and wiser expression than in preparing the rising generation for the duties of citizenship. And so, I would have young people become teachers because they love our land, because they appreciate that nowhere is proper training for citizenship so essential as in a republic, and because here is a vital work to be done. Our young people need to be taught that patriotism means more than the burning of fire-crackers and making much noise on the fourth of July, more than marching in a parade and shouting applause at patriotic speeches, more than worship of the stars and stripes, though all of these may be commendable; it means more even than readiness to spring forward at the call to arms in the moment of the country's peril. They must learn that patriotism makes its most important demands in times of peace, when the nation is not aroused by appeals to national honor, and when the people are not disturbed by the excitement of contest. He is the truest patriot who obeys the laws of his country; who discharges his duties both

public and private unfailingly and courageously; who respects the rights of others, even though they differ in opinion from him; who is industrious and economical; who is determined to leave his "country not less, but greater and more powerful than she was when committed to him;" who favors and furthers all progress — moral, intellectual, material; who is ready to make sacrifices for the public good without being stirred by ardent appeals or stimulated by public applause. Such a patriot will never fail his country in her hour of danger, which, sometimes, as we have seen, is while she is at peace. We do not need any more of the noisy kind of patriotism, but we do need the quiet patriotism of every-day life.

3. **A Desire to be of Use to One's Fellowmen.** — There are very few young people who do not at some period, perhaps during adolescence, have great desires to be of use to mankind. Environment has a great deal to do with this; and doubtless children brought up in good homes, surrounded by Christian influences, and brought in contact with the moral lives and example of parents, will possess this spirit in a larger degree than others less favorably situated. But I think that all children naturally possess this desire, and it should be stimulated and encouraged. It is the essence of unselfishness. No one should enter teaching without this motive. Teaching offers opportunities for the satisfaction of this innate desire in a rare sense. It furnishes abundant means of leading young people into a larger life than many of their homes will ever encourage, of preparing for good citizenship, of fitting for a sphere of usefulness, and of planting the seeds of faith in eternal life. This desire is much the same as that which leads a

man to consecrate himself to the ministry of God's Word; indeed, must not the teacher have fully as high a motive as the Christian minister? If he fulfills his mission, are not the results of his work as far reaching and important? No field of activity offers greater opportunities for good than that of teaching. With this altruistic spirit should every one consecrate himself to the work.

With such lofty motives as these would I summon the young men and women who are now considering the life of a teacher with a view of commencing a preparation therefor in college or normal school, or who feel themselves ready to begin that work. If they have meaner or less worthy motives I beg them to choose some other life-work and not endanger the welfare of future generations in our land. "As the teacher is, so is the school," and as the school is, so are the future citizens of the republic.

CHAPTER III.

CAUTIONS TO YOUNG TEACHERS.

As we have seen, we have a vast army of new teachers every year, many of whom have had but little preparation for the work of the schoolroom. The educational qualifications are higher now than ever before, and the same is also true of the professional qualifications. This is one of the most encouraging signs of the times. But there are still eighty or ninety per cent of our teaching force who must be classed as untrained. It is to them especially that this chapter is addressed in the hope of saving them from errors that I have made, and that most young teachers are likely to make. Perhaps, too, older teachers may be lead to self-examination through reading these lines as to whether they have fallen into the habits which these cautions seek to prevent. Self-examination is always good for the human soul, and it is especially good and necessary for the school-teacher. The first caution that I give, because it is the one that confronts the teacher upon opening school, is, —

1. **Make Few Rules.** — Some say, "Make no rules." I agree with this so far as the opening-day of school is concerned; but I am trying to lay down principles that will hold for the whole term or year. There are always some rules, understood if not formulated, which are in

force in every school. Thus the opening of school at nine o'clock, regularity of recitations, arrangement into classes, uniformity of text-books, are regulations, which, however, do not need formulation, but are essential. I think also that every teacher finds that certain rules must be made. Some one has told us of a teacher who presented his pupils upon opening school with a set of rules supposed to cover every possible evil. At the first recess he found some boys on top of the school-house playing cards, using the chimney as a table. Now, his rules did not cover that offense and therefore the boys had to be acquitted. This illustrates the weakness of the "rule for everything" plan. Had there been no rules, it is not probable that the boys would have concocted mischief which was not covered by rule. There is a very important moral aspect of the case. With many rules the child measures his moral accountability by his conformity to these rules. It is not whether an act is right or wrong that moves him, but whether or not "it's against the rule." I have seen a very low standard of morals in schools where many rules were rigidly enforced and so-called "good discipline" secured, but where the children were not trained to do right because it is right and avoid wrong because it is wrong. It is a very unfortunate situation if the children are made blindly to submit to rules as the sole arbiter of conscience.

This leads me to say, (1), that all rules should be founded on the question of right and wrong; (2), that the good of the school and the protection of the rights of the individual should be the motive of a rule; (3), that an evil should not be anticipated or suggested by a rule, but when such an evil exists it may be checked by a rule; (4), let there be

first a warning, the rule to follow only if the warning is unheeded; (5), when a rule has been made it should be enforced with firmness and impartiality until it is no longer necessary, when it should be withdrawn. A great deal has been gained if the pupils are led to see that a rule has been promulgated only after an evil has appeared, and not merely to gratify a supposed whim of the teacher. Their attitude towards the rule will be very different, and the teacher will not find difficulty in its enforcement for the pupils are convinced of its justice and its necessity.

2. **Do not Talk Too Much.** — This caution applies probably more to old teachers than to beginners. There is danger owing to the very nature of teaching that one will fall into this habit. What teacher has not been obliged to condemn himself in reviewing a day's work for having used his voice too much. Sometimes the vocal organs themselves are the accusing monitor. And this is not only useless but demoralizing. Useless, for the bell can be made to give most of the commands. A light tap of the bell can be heard very distinctly above all schoolroom noises, and the children can be taught to heed it promptly. Do not hammer the bell. That is as bad as shouting at the children. Once I had an assistant who demolished a bell about every four weeks. After vainly remonstrating with her concerning the practice and pointing out its viciousness, I finally suggested that she would have to furnish her own bells. The result of the last suggestion was no more destruction of bells, and better order. Too much talking is also demoralizing. Children become indifferent to sermons, threats, or long talks, whether it be in the school or in the home. Let what must be said be

spoken in quiet tones, in as few words as possible, without preaching, and without repetition. Be sure of attention when you speak, and teach the pupils that you mean just what you say. Then you will never need to accept the excuse, "I didn't hear you say it." If the teacher will observe this caution he will be spared a great deal of unnecessary weariness, and will be likely to have good order.

3. **Avoid the Use of Ridicule or Sarcasm.** — I consider sarcasm the cruelest of all weapons to be used with little children. It is not only cruel but dangerous. It hardens the heart instead of stimulating the wish to be good; it makes the child stubborn instead of gentle and obedient; it sears, and blisters, and withers, and defeats its very ends; it introduces into the young and tender soul of the child resentment, and hatred, and bitterness, when there should be introduced penitence, sorrow, gentleness, and love. God knows, we all have soon enough to become acquainted with the chilling blight of ridicule; let us not commit the crime of exposing the young and innocent lives, which it is our blessed privilege to direct, to the awful sting of sarcasm. And yet it is so handy a weapon that we are too apt to seize upon it. How easy it is to say to the child, "Now aren't you smart?" "You're a nice specimen!" or even more cruel expressions. Who of us have not known teachers that instead of calling forth the very best in their pupils, have obtained response only in fear and trembling, at least from the timid in the class? With little children ridicule should never be used, either in word, tone, gesture, or manner. Awaken generous, open, and frank response by being sincere and frank yourself. Let the noble opportunity to shape the lives of little chil-

dren be devoted not only to the studies of the school course but also to making them fit temples for the indwelling of the Holy Ghost. For his own sake, the teacher should guard himself against the habit of using sarcasm. It reacts upon one's own soul and one's own life. While it embitters the hearts of those upon whom it is inflicted, it also sears and withers the heart of the one indulging in it, and dries up every generous and noble aspiration of the soul. Above all things avoid the use of sarcasm.

4. Do not See Every Piece of Innocent Mischief. — I know that there is danger connected with advice of this kind. The danger is that if the eyes are closed too frequently to mischief the school will get beyond the control of the teacher. Of course the wise teacher will know how to prevent this. I once had a teacher who came to me almost daily with complaints of little things that occurred in her class. I listened patiently to the worried young teacher's troubles for some weeks, suggesting remedies, until I came to the conclusion that she was seeing too much, that she was taking far too large account of matters that were innocent in themselves, that she was forgetting that lively boys and girls must sometimes "let off steam," that she was morbidly over-conscientious. I advised her to ignore many of the things that occurred. She thought my advice meant disaster, but after some reflection, concluded to act upon it. The result was better order, and a wonderful relief to the nerves of the teacher. Much of the mischief of children is entirely innocent, is not intended to annoy, but is simply the vent of animal spirits. "Raymond," said a wise primary teacher, "I want you to run down to the next corner and back just as hard as you can

run." The boy rushed out of school, made the run, came back and settled down quietly to his work. He had a superabundance of animal life in him that had to be worked off, and his teacher thus cured his mischievousness. Many a teacher thinks that mischief is done for the sake of personal annoyance to her. I think that this is seldom the case. The personality of the teacher does not enter into the case, even though the teacher may be the target. With older persons doubtless such motive does enter, but with young children very rarely. I think that this is an important fact that every teacher should not forget in discipline. Let there be a genial good fellowship between teacher and pupils and many of the irrepressible acts of the schoolroom will not appear as unpardonable sins.

5. **Do not Threaten or Scold.** — To threaten or scold does no good to either pupil or teacher. The pupil soon becomes indifferent, and the teacher sours in disposition, gets unfeeling and unsympathetic, and the schoolroom becomes a place whose very atmosphere is laden with joylessness. Let every teacher remember that if some of his pupils are ever to get glimpses of heaven in this life the schoolroom must furnish them. Truly the home has a large part of the education of the child charged to it, but how often is that contribution anything but good. Thank God for the bright and cheery schoolroom with its teacher full of love and sympathy to counteract the evils which many a home fosters. Many a boy gets new and truer views of life, which prepare him for a noble place in society and stimulate in him a hope for a better life through the influence of the presiding angel of the schoolroom. Let not that influence be endangered by an acrimonious

use of the tongue, however trying the circumstances may be. If a threat has been made the teacher is less free to dispense justice tempered with mercy, should an offense be committed, than if no threat had been made. The thought of what had been promised in the threat must be present in the mind of the teacher, when there are often mitigating circumstances of which the teacher should be perfectly free to take advantage. Many a teacher has felt obliged to inflict too severe punishment because of a previous "I told you I would do it, and therefore I must."

6. Be Sparing and Kindly in Criticism but Generous with Praise.— Criticism must be given as a stimulus to correct faults; but let it be kindly. I think that any criticism that angers the pupil, whether it be of work done or of conduct, may be safely set down as unwise if not actually detrimental. It necessarily defeats the end sought, the improvement of the pupil. Do not criticise for the sake of criticism, but for the purpose of removing the evil. Take time to show the reason for the criticism; unless this is done it will be worthless. If it is worthy of notice it is worthy of careful treatment. Praise, on the other hand, may be more safely used. I do not mean fulsome praise that pronounces everything good without reference to effort. No work is good unless it is the child's best; and if it is his best it is always good and should be praised, even though it is far inferior to that of another of greater skill or ability. Let it not be forgotten that it is the effort and not the result that must determine the praise or the criticism. I know a teacher who is so generous of praise that it becomes worthless in stimulating interest. I have seen her examine the slate-work of a class, and her expres-

sions were, "How splendid," "Excellent," "Real nice," "Good," "That is exquisite," "Very fine," etc., entirely around a class of forty children. Now, that praise was indiscriminate, sometimes unmerited, and generally meaningless. And the worst of it was the children had become so accustomed to it that they expected it whatever the character of their work. Confectionery and cake are not objectionable, taken occasionally and in proper quantities; but to make a steady diet of them is nauseating and vicious. Whether it be praise or criticism, let discrimination be used; but I plead for the cultivation of that generous spirit in the teacher which prefers to find the good rather than the bad in the child.

7. Be Forbearing to the Dull and Uninteresting. — Everybody loves to teach the bright and interesting child. The true test of the teacher's power is his ability to arouse and instruct those who lack these qualities. I venture to assert that no work in the schoolroom produces larger results than that devoted patiently and sympathetically to giving the dull boy a chance. The history of many men who have made their mark in life abundantly substantiates the assertion; and every old teacher finds among the most successful of the men whom he has had as pupils some who were classed as dull in the schoolroom. Sometimes the dull child possesses ability enough, but is slow in speech and sluggish in thinking. Very often all that is needed is something to arouse the dormant powers and stimulate the mental activities. Again, there may be a physical defect, the hearing may be dull, the eyesight defective. In every case there must be patience, kindness, and encouragement. Such a boy must have time to work

out his thoughts and express them, and the rest of the class must be taught to respect his efforts. I have a case in point that I shall never forget. I had taken charge of a new school, and one day called upon a boy about sixteen years of age to recite. He was an awkward German boy who spoke the English language quite brokenly. As he arose to recite, an audible titter went round the class before he had spoken a word, which broke into a laugh almost upon his first word. The boy sat down in confusion, and I afterward learned that my predecessor had made him the butt of ridicule, thereby encouraging the class in laughing at him. "What does this mean?" I said in surprise, "What is there to laugh at? John, you may try again, and you may take all the time you need." And to the class I said, "This boy and every other boy in my class is going to have a fair chance, and I trust that no one will hinder him." John arose again, and by encouraging him I secured a fair recitation. The class never again laughed at him, and in less than six months he stood head and shoulders above every other member of his class, and they all generously acknowledged it. He became the best student in my school, and is now a successful business man. Another case in the same school. Fred K—— was an awkward country boy, slow and uncultured, whom the other boys loved to "pick upon." I followed a similar course with him, and not long ago I received a letter from him telling me of his life since we parted fifteen or more years ago. He went through college, took a theological and then a post-graduate course, and is now one of the most successful ministers of the gospel that I know. Not one of the "brilliant" boys who ridiculed him has begun to make the mark that he has. I

could give many similar instances. Every old teacher has numerous examples of the same kind, and the knowledge of them is one of the great compensations of the teacher's life — but these will suffice. Somehow these dull boys, who have to work for what they get, learn lessons of persistency and determination which stand them in good stead in the struggles of life. Too often the bright boy in school, who gets every lesson so easily, seems to expect in after life that the world is to be just as easily conquered; and when victory is not quickly won he lacks the courage and determination which compel success. But even if I were sure that the dull boy was lacking in real ability, and who can be sure of that? I would still insist upon forbearance towards him. He has his rights in the school, and those rights demand that "That boy shall have a chance."

8. Be Wise in Knowing When to Render Assistance, and When to Withhold It. — Is there not a tendency in the modern school to help the pupils too much? Of course no one would go back to the old-fashioned method of "setting sums" in arithmetic, and requiring the boy to "dig them out" without any hint from the teacher as to their solution; nor do we wish to return to the practice of assigning the lesson in geography or history by saying at the last moment of the recitation, "Take the next two pages." Doubtless this method made the few ambitious pupils self-reliant and strong, but it discouraged the majority, and made the school of little use to them. Even to those who mastered the tasks set, it was often a great waste of time and strength. A little wise direction on the part of the teacher would have saved a vast amount of

unnecessary and ill-directed effort. To know just when to step in and render assistance is the problem that puzzles the most experienced teacher. We all want our boys and girls to grow up self-reliant, so that they will not shrink from the hard duties of life, for education must prepare for life. And yet, in our eagerness to push them forward, in our desire to be up to the times in methods of instruction, I fear that we are doing too much ourselves and letting our pupils do too little. The old-fashioned school did too little, we do too much for the pupil. Will any thoughtful teacher deny that we have swung to the other extreme? Education is self-activity, and only as the child is self-active can he learn. This is an eternal truth, and no device or "method" can vary it a particle. The child must act and think for himself, and all the teacher can do is to stimulate and direct his activities. It seems perfectly clear, then, that we must never do for the child what he can do for himself with reasonable effort, that we must watch his efforts and direct him at the right moment so that he shall not waste his strength, and that we must encourage him to be unwilling to be

> "Carried to the skies
> On flow'ry beds of ease,"

mentally as well as spiritually. Seek the best possible methods in education, but let us not forget that self-activity is the first law of education.

CHAPTER IV.

THE SPIRIT OF THE SCHOOLROOM.

A Type of School. — Some years ago, while spending a few days in a village in Central New York, I made some inquiries about the public school. Everybody expressed the warmest satisfaction with the teacher and her work in the school. "Why," said they, "we have Miss Blank, one of the best known and most sought for teachers in this section of the county, if not in the state." I had heard of Miss B. as one who had established a local reputation as a teacher, and was therefore very glad of the opportunity to see her work and study her methods. Accordingly I went to the school, where I found a tall, thin, sharp-visaged lady of perhaps forty winters. There were about thirty-five children, who, in spite of the warm sunshine of that summer's day, were chilled into perfect automatons. There was not a whisper, not a bit of mischief, not a smile, not a natural or childish thing in that awful presence during the whole two hours that I forced myself to stay. I say "forced myself," for I was bound to discover why this woman had obtained such an enviable reputation as a teacher. Let me say that I went to this school with an honest desire to learn, and was wholly free from prejudice. I wish I could put on paper the impressions made upon me. The teacher was a perfect drill-master, and the order was perfect; that is, if you mean

by order the implicit subordination of the will required in the penitentiary, or that of trained dogs in the circus. But if you mean by order that intelligent and happy self-control which leads the pupils to attend to their own work with perfect freedom, naturalness, and joy, without interfering with that of others, then this school was wholly destitute of good order.

The pupils rose in their seats with perfect precision, faced, marched, toed the line, recited, and then returned to their seats without the slightest show of interest, but with every evidence that they were in utter subjection to the awful despot that was over them. For all despotism is not confined to Russia, Turkey, and China. And yet, it was just this ability of the woman that gave her the reputation of being a fine teacher. She could make her pupils do exactly as she pleased; and this, in the public mind, was the chief requisite of a school-teacher a quarter of a century ago.

Her method of instruction conformed to the general type of her discipline. Holding the book before her, she read the questions and saw to it that the children gave the exact answers of the book. There was perfect rigidity in this respect, and it was painful to observe the anxiety of the pupils to get the right answer, and the relief experienced when the teacher did not say "Next!" I could not help feeling that she was better satisfied when she "caught them" than when their answer passed muster, that is, agreed with the book. I remember a spelling exercise. It was from an old-fashioned spelling-book, and the lesson consisted of columns of words of five or six syllables and definitions in words of equal length. It was surprising how those ten-year-old children could spell the

long words, give the equally long definitions, and spell them. As an exercise in spelling gymnastics it was hard to beat. But there was not a particle of knowledge gained, not an idea awakened, not a thought stimulated. The long definitions were as incomprehensible as the words, and the words as the definitions. Hence the lesson was an utter failure, and yet the children had done exactly what the teacher demanded of them. Of course there was ignorance of a rational method; but I think there was something even more important lacking, and that was a proper spirit. There is such a thing as sympathetic method as well as sympathetic discipline. Both here were iron-clad and inflexible, and both were dangerous and harmful. The two ways in which a wrong spirit was manifested by this teacher — in discipline and method — are after all one thing, and I am disposed to think that there is a closer relation between a teacher's method and her discipline than we generally suspect. The hard, exacting, rigid disciplinarian is apt to be hard, exacting, and unsympathetic in method.

Now I have described this teacher and this school at such length, and it is a true picture, in order to prepare the way for a discussion of what should be the true spirit of the schoolroom. Is there not something in the schoolroom of vastly more importance than the furniture, the text-books, the ventilation, the light, the course of study, the method of instruction? Having all these most modern and perfect appointments, the school may still be a failure if there is lack of the right spirit. The purpose of education is to form right character; and to reach this end there is something of far more importance than costly apparatus and splendid environment, though the value of

these is by no means ignored. Just as the possession of a brown-stone front on a popular avenue, furnished with all the luxuries that wealth can devise, does not constitute a home, so there must be something besides material things to make a school. Let me point out the essential things, the presence of which indicates the real and proper spirit of the school.

Freedom. — The largest freedom compatible with good order should be encouraged. Not only is this the best preparation for good citizenship in this land of ours, but the discipline of the school itself will be more natural and easy. The children should be allowed every possible schoolroom privilege, and should be trained to choose and act for themselves. Very much the same freedom that the employees of a large establishment would enjoy should be allowed children in the school. They should be permitted to speak to each other a word now and then, to go freely from one duty to another, to work together in harmony. This answers in the affirmative the question whether or not the children should be allowed to whisper. If the teacher treats this as matter of business, and trains the pupils to that idea, no serious trouble will ensue. I mean that if a child wants to borrow a pencil from another or to render some slight assistance to a fellow pupil, there is no reason why he should not do the natural thing and speak. That is just what one workman would do towards another, and no employer would feel that his interests were suffering thereby. Only when the men stop work to enter into long discussions would they be reprimanded. Is there not a lesson here for the schoolroom? The wrong in whispering consists in its interfering with the rights of

others or in the general disturbance of order. It is not a crime or a sin. There is no reason why pupils may not be free in this respect and the order of the school not suffer thereby. Of course the guiding hand and mind of the teacher will be necessary, because the children are immature; but this idea is not Utopian, it is entirely practicable; it is being done in many schools to-day. It is healthful, and it does much to make the school happy and homelike rather than like a penal institution.

Unselfishness. — Many children come from homes where there are no other children, and hence they have had little training in the virtue of unselfishness. And even when there are several children, how often has this virtue been sadly neglected. Foolish and indulgent parents have pandered to their every wish, and they have been made to feel that the sun rises and sets for them. It is a sad thing when a child has been brought up to be selfish, and one of the important and divine opportunities of the school is to correct this. Life in common with others — on the play-ground, in the recitation, in all school activities — is the most wholesome means of eradicating unselfishness, and the teacher must ever have this purpose before him. Right here let me say, that too large stress upon percentages, too frequent comparisons of the records of two children, too much use of emulation, are to be guarded against if this spirit for which I am pleading is to be fostered. I do not say that emulation shall not be used, but it must be used discreetly. The alert teacher will find abundant opportunities to foster unselfishness both in the individual child and in the whole school. One of the best means to cultivate a spirit of unselfishness is to

interest the pupils at Thanksgiving or Christmas in some needy family; or in time of famine or disaster to give of their own to relieve the suffering. In this respect truly they "learn to do by doing." In doing unselfish deeds they themselves will become unselfish.

Self-Control. — The teacher is not the jailer of the children, whose office it is to stand over them to prevent mischief; children must refrain from doing a thing not because the rule forbids it, but because it is right, and the question of right and wrong should decide every act. The school which does not teach the pupils the power of self-control is a failure. This power will be best cultivated under such conditions as I have described under the topic *Freedom.* It can be attained only by exercise. Placing pupils on their honor, giving them many privileges, expecting them to act from an inner sense of right, cultivates this power. The teacher must see to it that self-control extends to power over the body, the mind, and the conscience. Hence the necessity for physical and intellectual culture, and for fixing the morals through the inculcation of proper habits. It must not be forgotten that the power to exercise self-control is a sure indication of education, whether it be physical, intellectual, or moral. The child must be constantly called upon to exercise this power. Under the guidance of a wise teacher, increased liberty may be given to him to act according to his own volition. Thus he will come to measure his deeds not by the restrictions of rules or laws, but by the higher sense of right and wrong implanted within him. In the school and in after life he will be controlled not by external forces, but by his own ever-present, constant, rightly-trained will.

Interest. — There must be a spirit of investigation among the pupils of a school. They must not perform the tasks assigned without interest or understanding. There must be an intelligent, eager desire to know and to master. Just in so far as the pupils are interested in their work will it be successful. This interest will cause them to go to other books than their text-books, to open their eyes to the wonders of nature, to question their parents, to want to know about the real things of life. Thus will the school become a genuine preparation for life because it is already a part of life. The natural tendency in the child to grow mentally will not be dwarfed, but healthfully stimulated in every proper direction. There is another side to this question of interest, and that is the wholesome pride of the pupils in the school, in its success, in its good name, and in its progress. When this exists, it is a most healthful sign. If the pupils have a genuine pride in their school, the teacher will find it easy to lead them at will into almost any enterprise. Parents also will become interested, and instead of hindering the progress of the school by criticism, apathy, or neglect, they will support the teacher in every conceivable way. When the interest in the school is so vital that children talk about it at home, parents also will become aroused, and a most fruitful educational condition will be fostered in a community.

Love. — Childhood is by nature lovely, and the person that has not the spirit of love within him, love for humanity, love for children, ought not to become a teacher. Not harshness, not severity, not sharp criticism, not sourness, is to be the prevailing spirit of the schoolroom, but sympathy and love. The children must learn that even

the punishments are dictated by love, — far-seeing, tender, solicitous, yearning love. They must feel that failure when they have done their best meets with the teacher's sympathy, and failure because of laziness or negligence grieves him. In him they must find one who rejoices when they rejoice, and who weeps when they weep. This must not be dissimulation on the one hand, or "gush" on the other. Children are quick to detect either, and they always despise insincerity. With this spirit of love in the schoolroom, and with these other essentials that I have discussed as the prevailing characteristics of the school, many evils will disappear, because the atmosphere there is wholesome, natural, and Christlike.

The chief characteristic of the Great Teacher was love. He loved little children and taught his disciples, when He had set a little child in the midst of them, "Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Let my readers ask themselves whether the school described at the beginning of this chapter is in any particular a picture of their school. If it is, let me advise them to seek the sunshine, the flowers, the trees, the beauties of God, and the spirit of the greatest of all Teachers, and gathering sweetness from them all, bring it back to their schoolroom so that the true spirit of divine love may abide therein. "But now abideth faith, hope, love, these three; and the greatest of these is love."

CHAPTER V.

THE DAILY PROGRAM.

One of the most important factors of a successful school is a properly arranged and well balanced daily program. It is not my purpose in this chapter to outline such a program in all of its details, but to lay down certain principles which rural and city teachers alike can apply. My readers are composed of teachers in the country ungraded school and in the city or town graded school. Some have mixed schools in which there must be twenty or more recitations, and others are in charge of one or two classes in a well graded school. Again, some are placed over sixty or seventy pupils, while others have less than half that number. No inflexible program therefore can be laid down; but there are certain general principles which apply to all kinds of schools. I think I shall show that there are laws which must be obeyed, or great loss of strength on the part of the teacher, lack of progress on the part of the pupils, and waste of time for both, must follow. With these fundamental principles as a guide the teacher will be able to construct a daily program suited to the local needs.

Child Study. — What is to indicate the laws which shall give us the proper outline of the daily program? It seems to me that the answer is to be found in Child

Study. This is a recent movement in pedagogics, which, while it has thus far been somewhat desultory and impracticable, has nevertheless been productive of some very excellent results. Take for instance the question of how rapidly the child thinks. It has been found that the average child of seven years comprehends the letter *t* in .368 of a second, the letter *u* in .382 of a second, and the letter *b* in .379 of a second. But the whole word *tub* is comprehended in .331 of a second. That is, the whole word is comprehended with 87 per cent of the average effort in comprehending the letters which comprise it. If Horace Mann had known that, half a century ago, what an answer he would have had to the voluminous objections of the thirty-one Boston masters to the word-method which he advocated! He could have shown the economy of effort and time of the word method over the alphabet method, to say nothing of other psychological advantages.

"Augustine in his 'Confessions,'" says Karl Schmidt, "developed fifteen centuries ago a complete psychology of the human heart from which the pedagogue can learn more than from many theories." The trouble with the old psychology, so far as its application to pedagogy is concerned, is that it studied the mind of adults. Child study is building up a new psychology based upon the activities of the child mind, — the mind with which teachers have to deal.

Investigations. — The investigations that have been made with children have had a variety of purposes with the general end in view of contributing to an educational philosophy. I propose to utilize three investigations made by three different men, and in three widely separated

countries. There was no connection whatever between these men, nor was their purpose the same excepting in the general sense above indicated. Nor was either of them making a study of the daily program. The lessons which these separate investigations teach, I think we shall see, may be applied to the subject before us and enable us to draw certain conclusions. These results will have all the more force from the fact of the independent character of the investigations and of their having different purposes in view.

Memory. — The first is a *memory* test made by Prof. Krohn of this country, with the object of discovering the period of the day when children's memory is most retentive. He tested some twenty-five thousand children. I suppose that the children tested were found in schools of all grades, city and country, graded and mixed, and that there were morning and afternoon sessions with a noon recess. I have constructed the following table to show the results at a glance and to enable comparisons:

MEMORY TEST.

PERIODS.	TIME.	UNDER THE AVERAGE SCHOOL PROGRAM.	WHEN THE ORDER IS READING GRAM. ARITH. GEOG. HISTORY	ARITHMETIC EL. SCIENCE READ. DRAW. GEOG. HIST.
I	8:30 to 10:15	.89	.89	.89
II	11 to 12	.62	.58	.79
III	1 to 2:30	.74	.68	.82
IV.	3 to 4	.81	.76	.86

Let us now study this table and see what lessons it teaches. It will be noticed in the first place that whatever subject is taken first in the morning the average retentive power of the children reaches 89 per cent. In the next place, under present conditions, that is taking the schools as we now find them, some with properly arranged programs and others with badly arranged ones, in Period II, the children remember only 62 per cent, a dropping off of 27 per cent from Period I. Does the teacher appreciate what that means? It means that with such a program no amount of effort on her part, no expenditure of vitality, can overcome this terrible loss. Even the children are not at fault; their mental powers are simply exhausted, and more than one-third of what their teacher tries to teach them and they try to learn, is lost. Of course one must admit that with powers depleted there must be some loss; but need there be such a tremendous decrease in the ability to retain as this table shows? is the important question before us. It will be remembered that this is not a discussion of the relative value of studies. If it is shown that by placing a subject at a certain time of the day it gains but little, and by putting it at another time of the day it loses but little, while another subject loses greatly by being placed at certain periods of the day, the general efficiency of the school will be enhanced by placing the subjects where they will lose least, all the studies being taken into consideration.

But this is not the worst side of the case. Let us look at the result of this second period, as shown in the next column. In this case reading comes first in the morning, grammar in the early forenoon, and arithmetic the last period in the forenoon session. We now find the condition of the memory still worse — for the average is only 58 per

cent. The retentive power has decreased 31 per cent from Period I, and is 4 per cent lower than under the first conditions in Period II. I ask teachers who wonder why their pupils forget so much, if here may not be found at least a partial explanation ?

By a comparison of the result in the third period, that immediately after the noon recess, we find a recovery of 10 per cent over Period II in this column, but still a loss of 6 per cent as compared with the same period in the preceding column. The rest and nourishment which the children have had thus bear immediate fruit. If instead of the noon recess there is but one session, which is continued till one or two o'clock, as is the practice in some cities, that last hour must of necessity witness still greater depletion of strength and therefore produce results still more appalling. Under the conditions where these tests were made, there was a noon recess of from an hour to an hour and a half. It would seem, then, that the question of the arrangement of the daily program is of most vital importance in places that have only one session a day, and that necessarily a long one.

Turning our attention to the last period of the day, we find that there is a still further recovery, but the column in question still remains lower than that of the preceding, being 76 per cent against 81 per cent. Why there should be continued improvement during the afternoon session is hard to explain. We can see that after the digestion of the noon meal there may be some recovery. One would expect, however, that the depletion would be more rapid in the afternoon than in the forenoon. The other tests that I shall give bear out that expectation, but there are other conditions which may account for the difference of result. At least every teacher may observe the effect of the

afternoon upon his own classes, and if teachers will do that an important end will have been gained.

In the last column we have the result when arithmetic is placed first in the morning, some lighter subject like elementary science in the mid-forenoon, an easy subject, like reading or drawing at the end of the morning session, geography after the noon recess, and history at the final period of the day. Under this arrangement the percentages show a remarkable gain. Thus the improvement in the second period is 21 per cent over that of the same period in the preceding column, that of the third period shows an increase of 14 per cent, and that of the last period of 10 per cent. Again the falling off in the second period from that of the first period, or what we might call the normal, is only 10 per cent, that of the third period only 7 per cent, and that of the last period only 3 per cent. What better argument for a proper arrangement of the program than the story told in this last column? A saving of from 10 to 21 per cent would be considered a great thing by a merchant or a manufacturer. It would decide the question of success or ruin. Is not this saving a greater thing to the children, to the teacher, and to the public who pay for the schools? If we can give our patrons more than 10 per cent better service without further drawing upon our strength, ought we not to do it? And if we can do it with even less exhaustion, surely it should be done. For it must not be forgotten that the teacher is subject to exactly the same laws that the children are, and any plan that affords relief to the children will also afford relief to the teacher. I wonder if the arrangement of the daily program is not of far greater importance than most teachers have thought!

Accuracy Test. — The second was an *accuracy* test made by Prof. Friedrich of Würzburg, Germany. He experimented with a class of fifty children ten years of age, testing their accuracy with arithmetical problems, and with the dictation of difficult sentences. In some respects this investigation was more valuable than the memory test above given. Prof. Friedrich made all of the tests himself, upon the same boys, with the same exercises, at the same time, examining all the papers himself. This made the tests thorough, accurate, and scientific, and therefore trustworthy. His purpose was merely to find out under what conditions the pupils were most accurate. I think we may adapt his results to the solution of the problem we have in hand, — the arrangement of the daily program.

It should be mentioned here that the common practice in German schools as to the sessions is as follows: morning sessions, eight to twelve, six days in the week; afternoon sessions, two to four, four days in the week, Wednesday and Saturday afternoons being free; two hours' noon recess, and a short recess at the end of every hour; subjects requiring least mental application, like drawing, singing, gymnastics, needle-work, are placed in the afternoon. Noting the above conditions, we should be prepared for results somewhat different from those of Prof. Krohn, especially in the afternoon.

Prof. Friedrich tested the boys at eight, nine, ten, eleven, two, three, and four o'clock. He tested them with recesses and with none; with two hours' work without rest, and with rest between the hours; with three hours' work without rest, and under every possible condition in both forenoon and afternoon. His results are as follows:

He found that the percentage of errors increased from two per cent at eight o'clock to seventeen per cent at eleven o'clock, when there had been no recess, and that the errors were reduced by nearly one-half when rests were taken. Here we have an incontrovertible argument for the recess. If it is found that the pupils can do more and better work in fifty minutes after a ten minutes' rest than they can do in sixty minutes without the rest, it would be a foolish teacher who did not give the recess. Here is another opportunity for observation by every teacher. Prof. Friedrich found that the noon recess does not give a complete rest, and that while there was an upward tendency for a while as the demands of the digestive organs grew less, the fatigue was more rapid in the afternoon than in the forenoon. This would mean of course that if the afternoon session is as long as the forenoon session, the last period of the day must produce weakest results. The Germans take cognizance of this by having only four afternoon sessions per week, by never having longer than a two hours' session, and by assigning for that time such subjects as drawing, gymnastics, needlework, singing, etc., as we have already seen. With the exception of this last point, the results of the investigations as to accuracy are wholly in accord with those of memory.

Attention. — The third is the *attention* test made by Dr. Schuyten of Belgium. He attempted to find the conditions under which children study best.

Dr. Schuyten's observations were made in four different schools. They do not include a thorough investigation of this important subject, being made simply with reference to temperature. But even the meager results obtained

have an important bearing upon this subject ; therefore I give them, hoping that others will take up the investigation and carry it still further. It can be done by any teacher any day without special formal rules of procedure. Dr. Schuyten found that the attention of children varies inversely with the temperature of the atmosphere, being greater upon a cool day than upon a hot one ; that it is greater in the higher than in the lower classes ; that it is higher among girls than among boys, and that it decreases from the beginning to the close of each half day, being greater in the morning. This last statement has special bearing upon our subject. It corroborates both of the other investigations so far as the morning is concerned. As to the afternoon, it agrees in general with Prof. Friedrich's conclusions. This may be owing to the fact that the school hours of these two countries are much the same.

It would seem, then, that if children remember best, are most attentive, and most accurate under the same conditions, these facts may be employed to suggest a proper arrangement of the daily program.

From these investigations the following general principles or conclusions seem inevitable :

(1). An improperly arranged daily program incurs a fearful waste. (2). The subjects requiring closest attention, greatest use of memory, and strictest accuracy, must come in the early morning hours. (3). The weight of evidence seems to show that those standing second in point of difficulty should come after noon but not too close to the noon recess. (4). Subjects requiring the least application should be placed near the end of the session. (5). Frequent recesses are necessary, not only for hygienic reasons, but in order to secure the best educational results.

CHAPTER VI.

THE BASIS OF PROMOTION.

One of the live questions that is just now agitating educational circles is that of promotion. It is by no means a new question, as ever since schools have been graded, teachers, principals, and superintendents have been seeking a rational solution of the problem. At least two important committees of the National Educational Association have discussed this question and given the world the results of their careful deliberations.[1] Not only this, but from the platforms of educational gatherings, in magazines and teachers' periodicals, great prominence has been given to this question during the last few years. Some few thoughts, however, may serve to throw light upon the question and lead to careful and conservative action.

Rapid Promotions. — A long experience with children in graded schools leads me to say, in the first place, I am convinced that there are comparatively few pupils who are seriously injured by being retarded in their school work because they fail of rapid promotion. A child may be ahead in one subject and behind in others. The wise teacher, of course, will seek to strengthen the weak points, and to do this will hold the pupil back in the direction where

[1] See Report of the Committee of Fifteen, and Report of Committee of Twelve

he is already strong. The child is not getting the best out of the school if he is allowed to go ahead in one subject because he likes it, else we had better return to the old district school where the big boys "worked sums" and did nothing else. A student of the university may devote himself to one line of work, but not the child in our elementary school, where the foundation of an all-round education is laid. Wise and experienced teachers know what the child needs better than he does; and I repeat, teachers who are alert to the best interests of those committed to them will allow no serious wrong to be done.

Growth Versus Promotion. — The most important question is of growth and not of promotion. If courses of study are so arranged that the average gain possible under one system over another is more than two years, as has been claimed by some, there is something wrong somewhere. A course should be planned so as to meet the average ability of each class. If it is, only the exceptions in the class fall below or exceed the requirements. For both of these classes provisions must be made. Dr. Edward R. Shaw says: "The newer conception of what should constitute a course of study must not be sacrificed or violated in any new scheme for the irregular promotion of pupils. It is not a difficult matter to move pupils on through the grades at irregular intervals, when the requirement of so much book knowledge, in a formal way, is all that is required. The problem becomes a much more serious and difficult one when constant provision is made for the thought side of education, as above the formal side." This is a clarion note of the right kind. It indicates the true basis of promotion, which is advance in thought-

power. If a given pupil is securing a normal growth, it is not of a particle of account in what class he is registered, — the school is doing its best for him.

Danger of Too Rapid Promotion. — We are inclined to push our children too fast, faster than they can appreciate and assimilate. To do this is a greater wrong than is done by a pace that is too slow, because it encourages superficiality, and makes mastery of the subject subservient to advance in grade. Of course promotion is popular both to pupil and parent, because it suggests progress, even though the teacher, the real judge, knows that it tells a falsehood. It also panders to the spirit of rush and hurry of Americans, which I think does not need encouragement in our schools. The teacher is the educational expert; and he should not yield to outside pressure in the promotion of pupils, even though he knows that it would be popular and would satisfy parents. It would be as reasonable for a parent to take matters into his own hands if his son were recovering from typhoid fever, and decide when he may get up or eat solid foods contrary to the advice of his physician, as it is for him to insist upon the promotion of his child contrary to the advice of the teacher. If he understands the welfare of his child, he will abide by expert opinion in each case, even though it be contrary to his own wish or judgment. There is far more danger in too rapid than in too tardy promotion; for the former is a pleasurable act for the teacher, and the latter a grievous one. The best good of the child is subserved only when he is placed in the grade which calls forth all the effort of which he is capable, not beyond his power so as to discourage him, not below his power so as

to make him feel that no effort is necessary. There is no duty of the teacher that calls for greater wisdom, firmness, or conscientiousness than the decision as to what pupils may go on into the next class, and what ones must remain unpromoted.

Progress Already Made. — That there have been serious evils growing out of a too rigid system of grading is true; that these evils have not been wholly removed is also true; but great progress has been made. Dr. Harris, in discussing the plan by which pupils were promoted only once a year, and setting them back for another whole year if, upon examination, they did not quite reach the required percentage, says: "This evil has been remedied in nearly one-half of the cities by promoting pupils whenever they have completed the work of a grade. The constant tendency of classification to become imperfect by reason of the difference in rates of advancement of the several pupils, owing to disparity in age, degree of maturity, temperament and health, makes frequent reclassification necessary. This is easily accomplished by promoting the few pupils who distance the majority of their classmates into the next class above, separated as it ought to be by an interval of less than half a year. The bright pupils thus promoted have to struggle to make up the ground covered in the interval between the two classes; but they are nearly always able to accomplish this, and generally will in two years' time need another promotion from class to class. The procrustean character of the old city systems has been removed by this device."

A more recent statement by Dr. Prince confirms the opinion of Dr. Harris that these evils are surely disappear-

ing. He says: "The written examination as a sole means of ascertaining pupils' fitness for promotion seems to be passing away. The teacher's judgment alone generally determines the class in which pupils of the primary schools are placed." The practice now in many of our city systems is to give a so-called "honorary" to pupils who have sustained themselves sufficiently well during the year or term to warrant their promotion without examination. The teacher is the judge of the fitness of the pupil to go on, and the hope of securing an "honorary" is a constant stimulus to do good steady work throughout the year.

Every live schoolman is in thorough accord, both in theory and practice, with what Dr. Harris further says: "In all good school systems the pupils take up new work when they have completed the old, and the bright pupils are transferred to higher classes when they have so far distanced their fellows that the amount of work fixed for the average ability of the class does not give them enough to do."

There are three questions that I wish to consider, and around these the whole discussion centers. (1). How often shall promotions take place? (2). Who shall be the judge of them? (3). Upon what shall the decision be based?

Frequency of Promotions. — 1. How often shall promotion take place? Dr. Harris intimates that it should take place at least twice a year for the class, and for individuals whenever they have completed the work of a grade. I would say that with a properly adjusted course of study, the aim should be to promote the class twice a year, but each class should be divided into two or three sec-

tions, according to the needs of the pupils. The primary classes will need more sections than the advanced classes. Pupils may be changed from one section to another at the discretion of the teacher in charge, so as to give them proper work. At the half-year promotion all of the sections may be promoted and constitute like sections in the next grade. Of course the poorest in the lowest section may be kept back and be placed in the highest section of the old grade. Especial attention should be given to these, so that if at any time they demonstrate that they can be moved up to the next grade, it shall be done. The promotions within a grade may be made by the class-teacher. If she thinks that any child can move into the next grade, the principal and the teacher of the next grade should be consulted; and if, after studying the interests of the child, it is thought that he will receive more benefit in the higher grade, let him be promoted at any time.

This very simple arrangement will form a flexible system which will have proper regard for the individual child, and at the same time respect the course of study. It would be a great mistake to abandon periodical promotions, and promote pupils at any time that they may seem ready. I repeat that no serious wrong is done by holding back some pupils. Let them become more thorough and stronger in present work, and they will sustain themselves better in the higher classes. I know a school which boasts of its ability to hurry the preparation for college, thereby saving one or two years. Students from this school, it is true, get into college earlier than they would if they took a thorough preparation, but the whole college course is a burden to them, and not a student from that school has ever carried off a single college honor. You cannot force educational

growth any more than you can force vegetable or animal growth and yet maintain normal conditions.

Class-Teacher Judge of Fitness. — 2. Who shall be the judge of promotion? This question has already been partially answered above. The class-teacher, so far as the sectional promotions are concerned, is the best possible judge. He knows whether or not the child is receiving the best that can be offered him. He meets him four or five hours a day, has him in all of his subjects, and thus can judge as to what is wise. When it comes to passing to another grade and another teacher, that other teacher should have a voice in the matter, the principal standing as the final umpire. In doubtful cases the whole faculty of a school should deliberate, and the wisdom and experience of all be exercised in deciding what is for the best good of the child. No prejudice, or sentiment, or social influence may enter into the decision. What is best for the child, is the question, and the only question, that should influence the teacher in judging a matter of promotion.

Ripeness and Ability. — 3. Upon what shall the decision be based? I answer upon the ability and ripeness of the child. It may not be wise to promote a child who is young or sickly, even though he possess the ability. And again the voice of the grade teacher must be the principal factor in deciding this. He may reach the decision by means of examinations, tests, reviews, daily work, or by any means he pleases; but no mathematical basis, such as 60 per cent or 75 per cent, shall decide him. I have known a pupil to be kept back a whole year because he had only reached $74\frac{9}{10}$ per cent when the average passing mark was 75.

The teacher's opinion did not enter into the matter at all. It was simply a question of per cent. Is it any wonder under such a system that many pupils withdrew from the school rather than repeat the work of a whole year? There are manifest advantages in the use of letters, — E (excellent), G (good), P (passed), and F (failed), — because in the use of these there is constant call for exercise of judgment by the teacher, while the dangers of mathematical statements are avoided.

Such a basis of promotion will avoid the evils of the old system, will awaken confidence in the sincerity and justice of the teacher, will make an incentive to steady, systematic work, and will place pupils where they can do their best work.

CHAPTER VII.

POLITENESS.

It is an oft-repeated aphorism that the aim of the school is to prepare for life. Just what this means may be a subject for discussion, and it is not my purpose to define this definition. One phase of this preparation for life, surely has reference to conduct, and this I wish to discuss. Matthew Arnold says, "Conduct is three-fourths of life." If this be so, may it not be seriously asked whether our American schools are paying sufficient attention to this subject, especially to that finer side of conduct which we term politeness? It is only this side that I propose to discuss.

Lack of Politeness Handicaps. — Without politeness a boy is seriously handicapped. Emerson says, "Give a boy address and accomplishments, and you give him the mastery of palaces and fortune wherever he goes; he has not the trouble of owning or earning them; they solicit him to enter and possess." We form an estimate of people by their manners. This may not always be just, but used with discrimination it is a pretty safe rule. Many a boy is seriously hindered from advancement in life because the home or the school has not taught him good manners. It rests upon the school, therefore, to give greater attention to this training, because the home of the future depends largely upon the teaching of the school of to-day.

The Virtue of Civilization. — "Politeness is the virtue of Civilization," says Rosenkranz. He, then, who is most polite is most civilized. This means real politeness and not mere external form. A few years ago a great ship loaded with passengers was wrecked off the coast of Newfoundland. In a few minutes after she was struck she sank, carrying to the depths hundreds of human souls. Of those saved, two boat-loads of sailors were picked up perfectly dry. Forgetful of duty, they had seized the boats, beaten off the frantic women and children who struggled in the water, and saved themselves. Had they listened to the commands of their officers many lives might have been spared. They were mere savages — uncivilized in their cowardly desire to save themselves when duty called upon them to save those committed to their charge. And yet they belong to a nation called the most polite in the world.

A few months later an English ship likewise met with disaster. "Save the women and children first," was the command of the captain; and the brave British sailors stood at their posts until every passenger was safe when they, too, were saved. Which of these showed true civilization, unselfishness, politeness? Politeness is unselfishness as well as civilization.

Form versus Spirit of Politeness. — There are two phases of politeness to which I wish to call attention, its *form* and its *spirit*. I think that we are sadly lacking in forms of politeness. We do not compare favorably with other peoples in this respect. It is in the hope of correcting this fault that I write this chapter. Let me give some concrete examples of national types.

Some years ago I visited a public school in Hanover, Germany. It was a most agreeable surprise to me the day after my first visit to be greeted respectfully on the street by a number of boys. They were from the public school, and though I had not recognized them they recognized me. Another instance: one day while walking in the Thier Garten at Berlin I met a group of boys at play. Suddenly every boy stopped play and doffed his cap to me, and I remembered them as members of a public school which I was accustomed to visit. There was nothing servile in their conduct, but only a manly and gentlemanly token of respect, a spirit of politeness which I found to be a universal characteristic of German children.

An American boy of nine and a girl of eight were visiting in my home. A lady called and I introduced the children to her. Neither of them showed the slightest knowledge of what to do, but simply stood awkwardly looking out of the corner of their eyes at the lady without a word of response. It was not timidity, for neither of them was afflicted in that way. It was simple ignorance of one of the simplest practices of etiquette. And their parents are people of culture, the father being a professional man of good standing, and their mother a lady of high social position. It is certain that children of the humblest parents in Germany, under like circumstances, would have stepped forward in a polite way, given the hand and said, "How do you do?" Now, we Americans do not like comparisons disparaging to ourselves, but I have merely stated facts as they actually occurred. Who will say that this does not illustrate a very common characteristic of American children?

American Children. — I once read in an educational paper from an address of a school superintendent these words: "It has been said by a recent writer in an educational magazine, 'What the children think, an American community soon thinks and endorses.' Right or wrong, our children are our rulers." It is not necessary to discuss the arrant nonsense contained in the quotation, or the apparent endorsement of the speaker. If children are the ones to whom we are to look for our thinking we had better turn back to the childhood of the race, for all of the world's progress were in vain. But the sentiment that "our children are our rulers" evidently does possess the American mind. A father somewhat proudly told me of his four-year-old son, — "Charley don't see why he should obey me any more than I should obey him." I may add that as Charlie couldn't "see it" the father did the obeying. Children are not taught to respect the rights of their elders, but to receive the respect of their elders to their rights. Hence the boy or girl quietly retains the seat in the car while older persons stand, takes the choice of seat at church, pushes before others in passing through a door, and expects the choicest food on the table served to him or her first. Now, I believe in "children's rights" most thoroughly; but I seriously question whether in our eagerness to give our children everything we are not really often depriving them of their rights, in that we are making them arrogant, assuming, immodest, and impolite. Then, too, we are teaching them selfishness, which, as we have seen, is another name for lack of politeness. It is the right of every child to be taught obedience, unselfishness, modesty, politeness, and every good quality that goes to make character. And if we fail in teaching any one of

these we are depriving the child of his rights and are doing him positive wrong.

Forms of Politeness. — But what are the forms of politeness that should be taught in the school? I may merely outline the most essential without undertaking to explain or discuss them. For the details I can only refer to books on etiquette. The following, at least, should be taught: How to introduce, and to receive an introduction; how and when to raise the hat, and other forms of greeting; table manners, at least such as the most ordinary social form requires; when to give place to others, in passing through doors, in street cars, etc.; when to excuse one's self and how to do it; respect for older persons and how to show it; treatment of inferiors in position, such as servants, subordinates, etc.; conduct towards one's own family, for politeness that does not extend to a boy's own mother or sister falls far short of genuine politeness. The wise teacher will know how to teach all of the preceding without offending any one. Indeed, by equipping his pupils with this knowledge and forming in them these habits, he gives them self-poise and self-command.

Spirit of Politeness. — As to the spirit of politeness, I think the illustration of the conduct of the sailors on the two sinking ships makes clear my meaning. This spirit is unselfishness. I am confident that no people possess this in a higher degree than the American people. But to this must be added certain commonly accepted conventional forms. My little boy friend who tips his hat to me and shouts "Hello," has the spirit but not all of the form. The boy who unintentionally hit a lady on the street and

shouted back, without even turning his head, "Excuse me," had a little of the form but none of the spirit of politeness. Mr. Marden gives a recipe for the acquirement of good manners which illustrates this principle. It is as follows:

"Of unselfishness, three drachms;

"Of the tincture of good cheer, one ounce;

"Of essence of heart's-ease, three drachms;

"Of the extract of the rose of Sharon, four ounces;

"Of the oil of charity, three drachms, and no scruples;

"Of the infusion of common sense and tact, one ounce;

"Of the mixture of love, two ounces.

"The mixture to be taken whenever there is the slightest symptom of selfishness, exclusiveness, meanness, or I-am-better-than-you-ness."

He adds,

"Pattern after Him who gave the Golden Rule, and who was the first true gentleman that ever breathed."

CHAPTER VIII.

GOOD ORDER IN THE SCHOOL.

An eminent German teacher, who came to this country as the Prussian royal representative of educational matters to the Columbian Exposition, remarked to me, "There are three things in American education that profoundly impressed me.

1. The liberty which teachers have to try *new* experiments.

2. The working libraries to be found in connection with every school.

3. The superior discipline."

I was not surprised at the first two of his points, but confess that for a Prussian schoolmaster to admit that our discipline was superior rather astonished me. I was familiar with the German idea of school discipline; the rigid, unquestioning, military discipline which is so manifest in the schoolroom, and so thoroughly typical of German life. That so eminent an authority in school matters should have a good opinion of us was a matter of considerable gratification to me.

German Idea of Discipline. — Accordingly, in order that there should be no misunderstanding, I asked my friend to tell me just what he meant by discipline. His reply, which I shall give in my own words, opened my eyes to a

larger view of the subject than I had heretofore had, and led me to feel that in school discipline we have a proper conception. He spoke of the perfect self-command of the pupils in schools he had visited, notably of the students in the New York Normal College. He thought that our children are being taught self-control in the school, and this power shows itself in life in a remarkable degree. An example of this was furnished him on "Chicago Day" at the exposition. Seven hundred and fifty thousand people passed through the gates that day, probably the largest number of people ever gathered together in one mass in the history of the world. He witnessed also the great crowds carried by the Illinois Central Railroad, by cable-cars, and by trains on the elevated railroad. "And yet," said he, "there was not a single jam during the whole day, either at the gates or in the transportation facilities." "Why," he further added, "with us, if four or five people wanted to get into a horse-car there would be a jam." I saw what he meant by discipline; it was self-control.

What higher compliment to this phase of our education could any one pay? Doubtless there are other factors that have contributed to this result which Dr. Bertram did not take into account. Our theory of government, "Government of the people, by the people, for the people," as Lincoln puts it, has a great deal to do in developing self-control. The recognition of social equality would be another factor, for there would be no inordinate fear on the part of any one that to yield precedence on a street-car means destruction of social precedence. Perhaps most of all, is the absence of paternalism in our order of things in America. Here every man is expected to take care of himself or take the consequences. In Germany he is to

be taken care of, to be prevented from running into danger. This is a strong element in the development of self-control.

It would seem, then, that we are certainly tending in the right direction in school discipline. It is the duty of our schools to prepare men and women to take care of themselves; and if the teacher has such a view of his work that he does not maintain order merely to "hold things together" and remain master of the situation for each session of school, but to make self-reliant, law-abiding, polite, self-controlled men and women, then that teacher is working towards a right ideal.

Importance of Good Order. — It is for the purpose of helping teachers in this important work that I address them on the subject of Good Order. I desire to be plain and practical, and therefore I may be excused for using concrete examples. Every one knows that the maintenance of good order in the school causes the most serious apprehension to the young teacher. The schoolroom would be heaven to the enthusiastic teacher if it were not that human nature manifests itself there, often in its worst form. It is not lack of knowledge, bad methods of instruction, or want of the true spirit of the teacher, which first attracts the attention of the superintendent or schoolboard, but inability to keep order. This is a rock upon which many a teacher is shipwrecked. And there does not seem to be anything in our scheme for the preparation of teachers that quite fortifies them against this danger. In their practice-work they are sustained more or less by the influence, if not the presence, of the critic or the regular teacher. Their work in theory gives them a foundation

that will be most helpful when they are established; but when they begin, it is like being dropped into the middle of the sea and told to sink or swim, or like being placed at the rudder of a ship the first time they step aboard and required to steer. Lectures on swimming, or a previous study of navigation, will help in the end, but at first the novice is bewildered and ignorant of what to do.

I think many are at fault in not understanding what is good order and what is disorder. By a series of negative and affirmative propositions I shall try to make the difference clear.

Absolute Stillness. — *Order does not mean absolute stillness.* It does sometimes mean just that. For instance, during the morning exercises, when the teacher or some one else addresses the school, or when perfect silence is demanded. We have a notion in this country that to require a child to sit still is repression, that it will destroy the "young America" in him. Now, I love the spirit of freedom which characterizes the American youth and which the very atmosphere of our land fosters. That is the spirit that Dr. Bertram discovered. But there is a species of so-called "young Americanism" which I do not like. This shows itself, among other ways, in the nuisance that children often make of themselves in church, or at other public gatherings. Not many years ago there sat just in front of me in church, a boy of nine or ten who was constantly wiggling and squirming. He would open a hymn-book, turn its leaves, drop it on the floor, pick it up, put it in the rack — but I do not need to go on, all of my readers have been through a like experience. I remonstrated with him in a mild way at the close of service one Sunday, and his father

was actually indignant that I thought these youthful activities should be repressed. The boy took the hint, however, and there was no further trouble, proving that his actions were not at all necessary and that none of his natural rights had been abridged. And if they had, some fifty other people sitting around him had rights too. Now, that boy needed to be taught to sit still, and the school ought to have instilled in him that lesson as essential to good order.

But there are only a few times in the day when absolute stillness is necessary. I once knew a teacher who prided herself on being able to hear a pin drop at any time of the day. Now, I do not think she had good order. It was painful, repressive, and wholly needless. A certain amount of noise indicates work. While the engine is running, when the wheels are turning, when the mill is grinding, when the carpenter is sawing, there is noise, but it is not disorder, it does not disturb. But let some machine break, let the carpenter while sawing strike a nail, and there is noise; that is disorder. Every mother knows that too profound a stillness in the nursery is ominous. The teacher should train herself not to be disturbed by a proper amount of noise in her schoolroom, but on the other hand to be at once alert when the noise is of the wrong kind, just as the miller will awake from his nap when the grain has run out of the hopper, not because there is more or less noise but because it is of the wrong kind. So good order in the schoolroom cannot be defined as the absence of noise.

Position of the Body. — *Good order does not imply a formal position of the body.* And yet it does sometimes require just that. When a boy stands to recite, he should

stand erect in a manly way until he has finished what he has to say. Too much stress cannot be laid on this point. There is a close connection between loose physical conditions and loose knowledge, loose thoughts, loose expression. I have alluded in another chapter (p. 86) to the transition which took place in some German soldiers. With the erect body, the precise movements, the soldierly bearing, there came alertness of mind, quickness of perception, self-respect. So when a boy is required to stand erect or to sit properly he is gaining the self-command, the freedom, which is education. Good order certainly conforms to the above idea.

But this is only an incident of schoolwork, though an important one. Go into a German school and you will always find the children sitting erect with hands meekly folded, until the teacher asks a question, when those who can answer raise a finger. Now, I do not want any such idea of order as that in our schools. That is repression. Teachers sometimes think that their room is in bad order if all pupils are not sitting erect. Just as the carpenter bends his body to the board he is planing, just as the horse-shoer must adjust his body so as best to do his task, just as any workman must suit the position of the body to the work in hand, so must the pupils be at liberty to choose the position of their bodies in order best to do their work. Let no teacher be disturbed then, if his pupils do not always sit erect at their work, and let no inspector find fault with the teacher who does not insist upon formal attitudes of the body during regular work, provided the pupils are busy and interested in their work, and provided, also, that the positions taken are not uncouth, unnatural, or unhealthful.

Seeing Mischief. — *Good order does not require the teacher to see every piece of innocent mischief.* The teacher should remember that little children are full of life and brimming over with fun. This is a natural instinct of childhood, and every one delights to see it. Without this spirit all the powers of the child would stagnate, but it must not be allowed to go too far, must not be unbridled. Each teacher must decide for himself how far he can allow mischief to go without its becoming dangerous. It is like driving a spirited horse. The horse may go at a rapid pace, but if he yields to the tightening rein and obeys the word of command, there is safety. If instead he takes the bit in his teeth and goes at will, there is danger because control is lost, even though the pace may not be fast. So the teacher may allow liberty to his pupils just so far as he can do so without their running away with him. There is a difference in teachers in this respect, just as there is a difference in drivers. Each must know his own power, and exercise it in time to prevent disaster.

I have known teachers to make themselves and their pupils miserable because they saw every mischievous act, and felt constrained to call the culprit to account. This made discipline the principal feature of the school, rather than an incident. Now, good order is important, and without it the school cannot be successful. But it must not be a conspicuous feature. It is a means to an end and not the end itself. The main end of the school is to instruct, and order should be exercised with reference to that end. I once had a teacher who came to me daily to complain of the disorder of the girls in her corridor. It was in a boarding-school, and she was in charge of a hall

of some sixteen girls. One day it was loud talking, another it was laughing, again it was failure to keep the study hours faithfully. I called up the girls and questioned them carefully. It gradually grew upon me that the fault was chiefly with the teacher, who was nervous, fussy, and falsely conscientious. I found that the girls were well-meaning, and that in most cases no wrong had been intended. I therefore had a kindly talk with the teacher, and told her frankly that I thought the trouble lay with her and that she saw too much. No doubt she felt at first as many an assistant has, that her principal was wanting in appreciation of her difficulties, and was not giving her the support that was her due. Of course none of the students knew of my attitude in the matter. But after reflection, Miss P. began heroically to change her own habit with reference to her charge. It required something of a struggle on her part, but she finally conquered. The result was peace of mind to her and good order in that corridor.

One more point in this connection. Sometimes teachers are distressed because their pupils imitate some peculiarity of theirs. It may be peculiarity of walk, poise of body, habit of speech, facial expression, something that attracts the child's attention and he imitates it. Now I do not think for a moment, that this is personal. An adult may be and often is cynical, the child never. He notices something different from what he is accustomed to, and tries to see if he can do the same. It would have saved me a great deal of pain as a teacher in early life if I could have appreciated the above truth, and realized that when children imitated my peculiarities, it was not aimed at me, it was wholly impersonal, and therefore in the main, innocent.

Thus far I have been showing what good order does not require, and yet I think my readers have discovered through this negative treatment pretty nearly what I mean by good order. Nevertheless, it may be profitable to state the positive side of the question in a final proposition.

What Good Order Is. — *Good order in the schoolroom is attained when every pupil attends to his own work at the proper time without unnecessary noise, promptly and cheerfully obeys the teacher, and, above all, exercises perfect self-control.*

The first of these propositions has already been discussed under other heads. I have tried to show that it is expected of the pupil that he shall never be idle. Idleness in itself is disorder, and the teacher should be disturbed by it. Then the work engaged in must belong to that particular time. A time for everything and everything in its own time is an aphorism in school government, which, if observed, will go a great way to secure good order. It also establishes a habit that is vitally essential to success in after life. Every child should understand not only that he must be busy, but that he must be busy with the task that belongs to each particular period. Methodical habits will thus be formed, and these, too, are a part of education as well as of good order. Of course this necessitates a statement in the daily program of seat-work to be done, as truly as the work of the recitations; and the teacher should hold the pupils to the one as strictly as to the other. This will save a great deal of confusion, and do much to secure a proper preparation of the lessons. It will also prevent the unnecessary noise which distracts

attention and destroys the respectability of the school. Then it will be easier for the teacher to distinguish between "the noise of busy industry," and the noise which is disorder.

Of course there must be obedience, prompt, cheerful, unquestioning, complete. This is essential to good order. Mary Lamson tells us in her "Life of Laura Bridgman," of a most remarkable incident which illustrates my point. Briefly told it is as follows: Laura Bridgman, it will be remembered, was a blind mute, whose case interested the world half a century ago, as Helen Keller's interests us now. The teacher found one day that Laura had neglected to put away her things into her school desk. She reprimanded the child, and told her to put them away. Laura did as she was bidden, but brought down the desk-cover with a vicious bang, showing bad temper. Her teacher told her to take them out and put them away quietly. She did exactly as she was told, but gave an awful screech that startled every one in the room who possessed the sense of hearing. Seeing that the child was angry and excited, the teacher wisely refrained from pursuing the matter further at that time, but she withheld her confidence from Laura, thus showing her displeasure. Now, this child had rendered no true obedience at all up to this point, nor did she until three days later, having repented of her wrong doing, she begged her teacher's forgiveness. Obedience means the yielding of the will. I do not believe that good order has been secured in a school until the pupils have learned to yield cheerful and complete, as well as formal obedience, and the teacher must not be satisfied with less than this.

But the highest form of order in the school is that

which is attained through the self-government of the pupils. I am not now discussing student government, which is another question though not unrelated to this. But I am thinking of the usual method of discipline administered by the teacher in which, however, the pupils rise to a high standard of self-control. The following incident illustrates this: A young principal in charge of a school of four hundred pupils with eight teachers, could only visit the other departments of his school by leaving his classes alone. He had charge of a room seating from eighty to ninety pupils, but had an assistant, who took her classes to a small side-room. One day, after spending a half-hour in going the rounds of the other rooms, he came back to his room and found a gentleman sitting upon the platform. The gentleman said to him, "I have found here the most remarkable example of good order that I ever witnessed. I stepped into this room without warning, and found every pupil attending to his own work, quietly and in a business-like way. I looked around the room for the teacher and was surprised to find the pupils alone. I have been sitting here for twenty minutes, and there has not occurred a single misdemeanor or act that might not have occurred in your presence." I think this illustrates the highest ideal of good order.

The teacher should aim to bring his class up to that standard, the standard of self-government, so essential particularly for every one who lives in this land of ours. The child thus learns to measure his act, not by the rules of the school, not by the opinions of the teacher, not by the standards that his comrades set up, though all of these are potent factors, but he will measure his act by his own standards of right and wrong — the only

safe guide in life. This is the end toward which all school government should aim; and order in the best sense is reached only when this end has been gained, namely, each child is a law unto himself, and that law is based on the high moral sense which has been implanted in him.

CHAPTER IX.

THE PHILOSOPHY OP SCHOOL DISCIPLINE.

The discipline of our schools has undergone a great change in the last quarter of a century. Formerly brute force behind a hickory stick was the chief element of discipline; but now a much higher motive governs the schoolroom, and the discipline is much better. The teacher must direct the will of the child towards right action, and not dominate by the force of his own will or by his own superior strength. In spite of the harsh measures employed in the earlier school, there were more frequent outbreaks, sometimes amounting almost to riots, than at the present time; and it was not an uncommon thing for a teacher to be thrown out of the schoolhouse by the large boys. Although there has been this improvement in school discipline, I presume that no teacher enters his first school without considerable trepidation as to how he is going to succeed in the maintenance of order. If the whole matter of discipline could be dispensed with, or relegated to some other power, the schoolroom would be paradise indeed. But unfortunately this cannot be; and the question, "Can she maintain order?" will ever be an important one to school boards and superintendents who are seeking teachers.

It is with the view of helping young teachers in this vital matter that this chapter is written.

Purpose of Discipline. — In general, there may be said to be two ends to be sought in school discipline: (1), to protect the rights of each individual child; and (2), to preserve general good order. Each child is entitled to the full privileges of the schoolroom, the playground, and all that the school offers, without being trespassed upon by any one else. He must not be disturbed in his work, nor abused in his play, and the teacher must protect him in his individual rights. Second, the general order requires that nothing shall be allowed that will bring the school into ill-repute or prevent the best of work being done. Thus if a school is too noisy, either on the playground or in the schoolroom, that would be general disorder; if neighboring buildings or fences, or the school building itself, are marked with crayon, that is an evidence of disorder; if shuffling of feet, or whispering, or even loud studying, is allowed, so as to prevent work or to occasion unfavorable criticism of visitors, that is general disorder. I think if the teacher will keep these two ends in view, he will find that all discipline centers around them. Does this interfere with the rights of any individual? or is that contrary to general good order? are the forms of questions that should frequently be answered.

State Versus School Discipline. — The object of discipline with the state is to satisfy justice. The murderer expiates his crime by the forfeit of his own life; the thief is sent to prison; to each crime there is attached a penalty corresponding with its enormity; in a word, the state must punish, not only to mete out justice, but also as a warning to others. But the school disciplines in order to reform the perpetrator, and not to satisfy justice or to serve as a

warning to others. Doubtless it will serve as a warning, but that is not the main purpose in the mind of the teacher. It must not be forgotten that the state deals with adults, the school with children. Indeed, in dealing with children under a certain age, the state attempts to act on the principle I have stated, hence the reform schools. Possibly more of the reform idea should prevail in the dealings of the state with its adult criminals, but that is not the question here. The teacher should judge each offender on his merits, and not be swerved one iota by the thought of the effect upon other pupils. What is best for this individual case to deter him from repeating the offense, to reform him, is the sole question to consider.

Methods of Securing Discipline. — Various methods of securing discipline may be employed. The first to be resorted to is the rule. Now, some rules are necessary whenever a number of persons, young or old, associate together in a body. Thus every society, club, or organization has its rules of government. It will be necessary also in the school, but rules should not be anticipated. The making of an unnecessary rule often suggests mischief which would not have been thought of. If an evil appears, give warning against it, and if that does not suffice, forbid it by a rule. A rule made after fair warning will be easier of enforcement than an arbitrary rule, because it will appeal to the sense of justice of the children, and will commend itself to the majority. When a large part of the school is with the teacher, it is easy to carry a point; but when a majority feel that an injustice has been done, and therefore array themselves against the authority of the teacher, he has a difficult task before him. When convinced that a

rule should be made, let it be clear, explicit, and comprehensive; let the reasons for it be stated, and then let it be firmly administered. When a rule is no longer necessary, let it be formally repealed. We have too many dead-letter laws on the statute books of our country, which make us as a people too often indifferent to law; the school should teach a better lesson than this.

The second method of securing discipline is an appeal to honor. Many children seem to think that appeal to honor implies an absence of rules, of effort to detect evil, or of the exercise of authority by the teacher. Every citizen of the land is put on his honor to obey the laws. No policeman is stationed before his door to watch him until his actions have been such as to create suspicion. So it is in the school: the fact that rules are necessary does not mean that there is no appeal to honor. A law against crime is no hardship to the honest, law-abiding citizen, but it does stand in the way of the criminal. So a rule in the school does vitiate the principle of appeal to honor.

Again, if this principle is in force, it does not prevent the using of every effort to detect a wrong. The community at large are not imposed upon if the officers of the law employ skill or even strategy in the detection of crime. Somehow we seem to have a different code of morals in the government of the school and the government of the community; and yet I think the same principles hold good in both cases.

Appeal to honor means to trust pupils just so far as you agree to trust them, to keep your word with them implicitly, to have no secret watch placed over them. It does not mean the yielding up of the teacher's authority, nor does it imply absolute and unreserved liberty. Thus pupils

may be placed on their honor in some things, while in others it will be wise for the teacher to judge for them. As they grow older, and as they enter more fully into the spirit of this mode of discipline, wider interpretation of it can be given. I have known schools in which the pupils and teachers had come to understand each other so thoroughly after years of acquaintance that but little authority was necessary from the teacher, the pupils acting up to a high sense of right action. Such a condition is ideal, and when reached, the paradise of which I spoke earlier has been entered upon and secured.

Punishment. — The third method of discipline is by means of punishment. I have already alluded to the former means of maintaining order through fear of punishment. While this is condemned, no school can wholly escape administering punishments of various kinds, no more than society can be conducted without penalties for wrong-doing. Punishment is to be regarded as a means to an end, and not the end itself. Let us study the uses of punishment.

The first principle that I would impress upon the teacher is the following: *The least punishment that will accomplish the desired end is always the right punishment.* Seneca says, "Who condemns quickly, condemns willingly; and who punishes too much, punishes improperly." The young teacher is apt to punish according to deserts, and not according to the above principle. To illustrate the principle, if the child is condemned to a loss of two weeks' recess, the teacher should consider whether one week will not work the desired reform; if he has been idle, and a task has been given to him to perform as pun-

ishment, whether a lighter one may not effect the cure. This will enable the teacher to use discretion in administering punishment. A light punishment will suffice in one case, whereas a severe one will be needed with another child for the same offense.

A second principle is, *Punishment must have in mind the needs of the individual rather than aim to serve as an example for others.* This point has been discussed in the comparison of state and school discipline, and therefore merely needs mention here. The child is immature and irresponsible, and consequently should be treated as an individual and not as a member of society. Society, that is, the school in this case, will be greatly influenced by punishment administered to one of its members, but this must not be the motive that guides the teacher.

Lastly, we repeat Herbert Spencer's celebrated principle, that *The punishment should be the sequence of the offense.* Spencer has given a modern setting to what had been taught many centuries before. Cicero wrote in favor of mild punishment; Basil the Great taught that if a child lies, or uses profanity, give him solitude and fasting; if he is greedy, let him stand by and see others eat while he remains hungry. Rousseau taught the same idea in his "Emile." The application of this principle will be very simple, and it will be effective because the offender cannot escape associating the punishment with the offense he has committed; and his treatment will not fail to seem reasonable to him.

Kinds of Punishment. — In stating the different kinds of punishment, I have in mind a gradation from the simplest form to the most severe. Not that a child will be

put through each of these in succession, for most of the children in the school will need little or no punishment; but I mean that in point of severity the order is as given below. The punishments, then, may be classified in the following order: —

1. **Reproof.** — Reproof may be a look or a word, general or individual, private or public. It was a look of the Master that broke Peter's heart after the denial. I shall never forget the look of reproof a respected lady friend gave me when I was a boy. I have forgotten the whippings I received, but during all these years I have never escaped the memory of that lady's disapproval. Words of reproof will not be sarcasm, they will not be scolding, they will not necessarily be harsh, but will be effective for nearly all the punishment that will be needed.

2. **Isolation.** — The child who will not behave himself on the playground, or in the schoolroom in company with others, must be separated from them.

3. **Withdrawal of Privileges.** — In every school there are certain privileges granted to the pupils, such as moving freely about the room, going to the waste-basket, consulting the dictionary, etc. These privileges may be withdrawn from a pupil when he abuses them, or as punishment for an offense which shows he cannot be trusted.

4. **Withholding of Confidence.** — The most valuable thing to the child should be the confidence of his teacher; and when this is withdrawn it should be for some grave offense, such as lying, cheating, stealing. If there is the close sympathy between teacher and pupil that should

exist, this is one of the most serious punishments that can be inflicted. It should therefore be used most sparingly.

5. Consult the Parents. — I do not mean that up to this time parents must be left out of account ; they should be advised with frequently ; but if all the above forms of punishment have failed, and the teacher is about to resort to suspension, I think that it is due to the parent to inform him of the situation before such extreme action is taken. The teacher labors to save the child, and in this desire the parent should be found a hearty co-laborer. By the help of the parent the reform may be wrought.

6. Suspension. — There will come a time in the history of every teacher when he must face the question of suspending an incorrigible pupil. No teacher will gladly assume such a responsibility. Suspension may throw the boy upon the street, may send him to destruction : it may be just what he wants, and therefore be no punishment to him. All of these things must be carefully weighed. But there are other things also that must be considered. What about the other children who are being contaminated by a vicious boy? Have they no rights in the matter? Have parents who have been careful in bringing up their children, who have preserved them from vulgarity and immoral practice, nothing to say if children of vile and impure conduct are permitted to remain in the school? We must do all we can to save the bad boy, but we must not spoil our good boys or place them in jeopardy from the evil life of those who will not be reformed. Hence sometimes the teacher owes it to the school to suspend a child.

7. Expulsion. — Supension is temporary, expulsion removes finally from the school; suspension may be administered by the teacher, expulsion generally rests with the school board. The teacher may suspend, and ask the board to make it expulsion.

What I have said in regard to suspension applies in greater degree to expulsion. Only grave offenses should be followed by expulsion, and the state should provide reform schools, so that expulsion may not be a mere vacation to the child, and so that even incorrigible children may not grow up in ignorance.

8. Corporal Punishment. — In many parts of our country corporal punishment has been abolished. It is still unforbidden by law in some states, while it is practiced sometimes even where the law forbids. For corporal punishment — infliction of pain upon the body — means more than whipping, or strapping, or feruling. Jerking, or making to stand for a long time on the floor, or shaking, are forms of corporal punishment which may be far more dangerous than the use of the rod, and yet they are all practiced. It may seriously be questioned whether greater evils have not crept in since legislators have taken a hand in school government than existed before. Every teacher knows that on some occasions the rod is the most natural, and a salutary means of securing obedience. Surely expulsion should not be resorted to until the efficacy of corporal punishment has been tried. The use of the rod should be exceedingly seldom; the rod should be applied only after repeated warnings both to the child and to his parents; the teacher should be required to report at once to the school board the offenses that led to its use, the nature and

amount of punishment, and later its effect as to the reformation of the child. If the teacher is brutal, let him answer before a court of justice just as the parent may be required to do if he abuses his own child. With these safeguards about the use of corporal punishment, I believe that many forms of punishment more objectionable now in use would be abated, some children who are now lost through expulsion would be saved, harsh measures would decrease, and the discipline of the school be more wholesome. This is not a plea for severer or harsher methods of discipline, but a plea for more natural, more humane, more salutary, and more effective methods. The use of the rod should be exceedingly rare; but that right should still rest with the teacher, and it can rest there with perfect safety to the well-being of the child, for the great body of American teachers are not brutal, but they are humane, full of sympathy and love for childhood.

There can be no successful work in the school unless good order prevails. Discipline is a means to an end. The best discipline has been reached when the pupils have learned the difference between right and wrong, and have been trained to do the right and refuse to do the wrong, in one word, when they have acquired the power of self-control and self-government. Especially should this end be sought in a country like ours, whose citizens govern themselves.

CHAPTER X.

HABIT AS AN END OF SCHOOLWORK.

"Sow a thought and reap a deed,
Sow a deed and reap a habit,
Sow a habit and reap character,
Sow a character and reap destiny."

I WONDER how fully the teacher enters into the thought that education is to transform into habit whatever ought to belong to our nature. One may be sure that if that end is not in the mind of the teacher there is certainly a lack of appreciation of the responsibilities and privileges of the teacher's vocation. We cannot agree with Rousseau that "the only habit the child should form is no habit at all." At twelve to fourteen years of age the habits of the child should practically be established.

In order to help the teacher to an understanding of the importance of fixing proper habits in the pupils, and to suggest how this may be done, I propose to give a plain, commonplace discussion of the subject. I shall employ no technical, psychological terms, and yet I think the presentation will be psychological. I shall try to call attention to matters that would have been a great help to me as a young teacher, and that would have given me a truer idea of my duty in the education of the child.

What is a Habit? — Webster's definition will answer our purpose: "The involuntary tendency to perform certain

actions, which is acquired by their frequent repetition." Are our pupils forming bad habits? Let us prevent the frequent repetition of the action which forms the habit. Are we seeking to establish good habits? Let us see to it that the action which produces that habit is frequently repeated. Are we so absorbed in such matters as the preparation for examinations, promotion, good order, the prevention of whispering, the covering of the topics specified in the course of study in the required time, or methods of instruction, as to neglect to guard the habits which our pupils are forming? These things are important, and the teacher must give them all careful attention; but they must be considered not as an end in themselves, but as means to an end, and that end is good character. Indeed, every one of these means should be employed with the definite purpose of shaping the habits of the pupils.

Let me call attention to a few of the different kinds of habits which every teacher will meet in his pupils, and suggest some measures for their treatment.

Physical Habits. — Most children enter school with some physical habits that should be broken up. It may be a shuffling walk, stooping shoulders, lounging posture in sitting, and general awkwardness. Who will say that it is not a part of education to possess the habit of carrying the body with grace and self-control? Self-control is an important end of education, and this applies to the body as well as to the mind. The difference between boorishness and gentility is expressed often by the carriage of the body. I once saw a company of recruits mustered into the German army in Berlin on the first of October. They

were evidently young men from the farm, the workshop, and the pursuits of life which call for manual labor. They were crooked and bent from hard toil. A few days later at Potsdam I saw them drawn up in line and being put through various rudimentary maneuvers by an officer. I never saw anything more laughable, — that is, for me, not for them. A comic newspaper could not exaggerate their grotesque positions. The way they carried their bodies, stuck out their chins, missed the step, and lumbered about was extremely ridiculous. They were beginning the training that was to make them the splendid soldiers of the Fatherland.

About six months later I saw those fellows once again. Their bodies were erect and well-poised, their faces were more intelligent, and the sharp word of command was heeded with alertness. The body was under control; and with that self-control there came a higher intelligence, an awakened self-consciousness, a realization of manhood not before possessed. Army discipline had broken up old habits, and established new ones never to be lost even after army life is over. We often look upon the requirement of three years' army service in Germany as a great hardship. Doubtless it often is; but I undertake to say that it is worth all it costs on account of the improvement in the physical and moral habits of the young men. The rigid discipline of the army often establishes good habits where evil ones had been acquired. The army is thus a great educational factor. It seems to me that here is an important lesson for the school. The establishment of right physical habits in the child will assist materially in the formation of right intellectual and moral habits, just as these soldiers come to a higher sense of manhood

through the breaking up of bad physical habits and the forming of good ones.

I have hinted at only a few physical habits. The alert teacher will discover many. I have in mind a boy about ten years old whose walk is like that of a rolling "old salt" on land. It is simply a habit. Young girls as they approach womanhood often assume a peculiar walk that to the uninitiated appears ludicrous. What better lesson can the teacher impart to either of these than how to walk well? One other habit which I think is largely physical should be mentioned, — that of pitching the voice. Children sometimes get the habit of pitching the voice so high that it is simply a squeak, while others take so low a tone as to chill to the bone. There is no need of a single person being burdened through life with either of these characteristics if the teacher be faithful in breaking up this habit and establishing a right one. The introduction of singing into our schools will do much to correct the bad pitch of the voice. Music thus becomes not only a recreation and a pleasant exercise, but also a most valuable means of education.

Intellectual Habits. — Perhaps less need be said upon this than upon either of the other kinds of habits, for our schools have given chief attention to intellectual training. But I want to direct the thought to a few of these habits, such as, — the use of correct language, love of good literature, accuracy, memorizing, logical thinking, taste for the pure and good. Too much care cannot be given to acquiring a correct use of the mother tongue, not only in speech but also in composition, not only while under the teacher's eye but also as a permanent habit. This is

very difficult to do, as the few hours of the school often have to counteract the longer period in the home or on the street where incorrect forms are constantly encountered. As in the case of every other habit, the teacher must always insist upon the use of correct forms, and by frequent and constant repetition substitute the good habit for the bad one.

Love For Good Literature. — The taste for good literature is created by furnishing only that which is good. Formerly books were so costly that only a few came into the hands of children, and there were but few which were suitable for them. The publishers of trashy works were first in the field to furnish cheap books, and the country was flooded with "dime novels." There is no doubt that this literature did incalculable damage in the false lessons taught and the vicious taste created. I remember as a boy reading the story of "Black Gill, the Robber." The hero robbed the rich and was generous to the poor, and this was depicted as praiseworthy; this perverted form of morality was painted in such plausible colors that it took years to remove the false impression from my boyish mind. Fortunately the "children of this world" are no longer in this respect "wiser than the children of light;" and publishing houses now furnish wholesome literature, artistically arranged and illustrated, from the noblest authors in the world, and at remarkably cheap prices. The teacher who does not utilize this fact to establish a taste for good literature and the habit of reading it, fails to employ one of the noblest agencies of modern times to a most important end. Possess the soil with the good seed and there is little fear of the bad finding room. Who has not noticed

that in a field growing rank with wheat there are few weeds; but in parts of the field where the good seed has failed to grow the weeds spring up and flourish? This teaches an important lesson to those whose duty it is to take possession of the child's mind, and furnish it with that which is wholesome and good. Accuracy in statement, logical thinking, loving the pure and good, are of the utmost importance from the intellectual standpoint, but also from the moral. Great care must be exercised that these shall become a part of the very life of the child, so that he shall possess these qualities as a habit and not as a mere impulse.

Moral Habits. — I have devoted an entire chapter to moral instruction, therefore only a few general suggestions upon this important topic will be necessary in this connection. And yet the subject is of such vital interest that we may dwell upon some practical phases of it. I am convinced that all teachers do not sufficiently appreciate their great responsibility in the formation of moral habits.

"Sow a habit and reap character, sow character and reap destiny." I have known teachers to be so absorbed in keeping step with the course of study and the daily program as to have no time to devote to moral habits. Indeed, I knew one school in New York State in which the principal was guilty of fostering dishonesty during examinations by his violation of the plainest rules of the Regents. He circulated among the pupils while they were at work, calling attention to errors and suggested corrections, winked at cheating, and then made affidavit that he had followed the instructions laid down! I never before saw so low a moral tone in a school. To the pupils, lying was a means justified by the end, and cheating was a smart practice.

This instance was a painful illustration of the evil effects of crookedness on the part of the teacher in influencing the ideals of a whole school. Truly the example of the teacher is a powerful factor in the education of children! The principles that govern a man placed over a school, as well as his practices and habits, are a most vital element in his work of education. Without good moral habits on his part, it is utterly useless for him to seek to form good habits in the children. This is the first essential of success, and if a man lacks this essential he has no business in the schoolroom.

But this is not all. Besides good habits in the teacher, there must be a definite purpose on his part to form good habits in his pupils. If pupils lie, it is transcendently more important to teach them to tell the truth than to teach them to read; if they steal, it must not be passed lightly by; if they cheat, they must be shown that this is merely another form of lying; if they use bad language, the wrong of it must be pointed out; in a word, all vicious and evil habits must be eradicated and good ones implanted in their stead. This is the great, the important work of education, and the whole purpose of the school must bend to this idea, which, in a word, may be expressed as *character building.*

CHAPTER XI.

REMINISCENCES OF MY FIRST SCHOOL.

We have seen that there is a vast number of young men and women who are introduced each year to the work of teaching. They are without experience, and many of them, I fear, without much idea of teaching, either theoretically or practically. It is with the hope of helping these young people, and those who have been in the harness but a short time, that I give these reminiscences. No attempt will be made to do otherwise than tell the facts as they occurred in the simplest manner in order that some practical benefit may come to the inexperienced and uninitiated.

Many of the difficulties that I had to face no longer confront teachers; but there are still many difficulties, still many trials, that are dreadfully real. And normal school professors, and critic teachers, and institute conductors, and wise ones cannot smooth out all of the wrinkles either. Try as we may, anticipate all the tricks we can, fortify against probable mischief as best we know how, read all the splendid advice of the most experienced old schoolmaster who has been through it all, and yet some mischievous boy will concoct a trick not put down in the books and which the pedagogue has not heard of — and there you are! Yes, there are trials still and a plenty of them. I hope that recounting my trials may help the young teacher to laugh at his and take fresh courage.

First Certificate to Teach. — It was a good many years ago, when a boy of nineteen, after attending a county institute and getting my third-grade certificate, I sallied forth one November morning in search of a school. We had solemnly voted at the institute (under guidance of the "leading teachers" of the county) not to "board around," but to *demand* a salary adequate to enable us to have a regular boarding-place. Nevertheless, every mother's son of us "took to the woods" bright and early to secure a school in which we all just as solemnly contracted to teach and "board around." The fact is, we could not help ourselves. I believe that this custom has practically disappeared, but it had not then and we had to submit to it. One thing, however, has not improved in these late days. In the good old times, it was not a race to see who should first catch the new trustee on the morning after the school election. "First come, first served" seems now to be the theory in many country districts in good old New York State. One farmer's wife told me two years ago that seven aspirants for a little school a mile up the road had passed her house before sunrise the morning after school election. That school paid five dollars a week! I heard of one alert damsel who watched at the door to catch the new, unsophisticated trustee as he came out of the annual meeting fresh with the new honors of sole trusteeship, and the bargain was concluded then and there. Many a wide-awake school-teacher knows better than the average citizen, who is likely to be elected trustee, and therefore lays his plans to capture the school even before the school election. No, in the good old times the trustee had his eye upon the one he wanted, and no one else need apply until this case was disposed of. It is a blessed thing to be sought after and

not have to get out and compete for the privilege of teaching a school that pays twenty dollars a month.

My First School. — I engaged to teach a little village school nestled among the hills, a western spur of the Catskills. I was to get $32 a month, provided I would teach alternate Saturdays, and have my board among the people. I was hired for sixteen weeks, the winter term. In those times men were taken for the winter, and women for the summer term. Men teachers were scarce ; and that is the only reason for my getting the school, as I was an unknown quantity as a teacher, never having taught. I may as well be frank, and tell you that my purpose in teaching was not "to labor for humanity," "to devote myself for the good of my fellow beings," or to sacrifice myself for my country in the "elevation of the young and rising generation." Not a bit of it. The plain truth is that I had borrowed money to go to school, had spent it all for that purpose, and now had to cast about for some way of meeting the obligation soon to come due. That is why I took up teaching; and if the thousands who begin every year have no higher motive than that, I cast no stone at them. But if they continue with that as the guiding motive, then I have most serious objections to offer. Certainly I had not been two days in the schoolroom before a proper motive came to me, and I felt (if I dare to presume upon an illustrious example) like Froebel, "as if my life had at last discovered its native element. I felt as happy as the fish in the water, the bird in the air." From the outset I resolved to devote myself fully to teaching, a purpose from which I have never swerved from that time to the present. I also resolved to add to that consecration a thorough

preparation and careful study. I may say that this decision and its prosecution have brought me untold joy in all the years that have followed. And so I thank God for the inspiration of that first school with its sixty or more pupils, with its many classes, with its hard discipline, with its scarcity of books and appliances, with its manifold duties, with its trials. After all, the mixed country school makes history for the young teacher, gives experience, creates self-reliance, stimulates originality more rapidly than any other place I know of in the universe. And so the young teacher who has to begin in such a school may remember that it is a grand school of experience. Many superintendents recognize this fact, and are therefore on the alert to secure teachers from mixed schools who have shown marked ability in these positions.

The First Day. — I began school promptly at nine o'clock. I closed it — I do not know what time — when I had gotten around with my classes, or when it was dark. A bad practice of course, but I am telling what occurred. I was thoroughly in earnest and enthusiastic, and my pupils were with me. Nobody complained; indeed, I think the farmers, who were accustomed to long hours of labor, felt rather pleased that I was putting in longer hours than the contract required. I did not do it for popularity, but because I loved the work and was anxious to see my pupils progress. Right here let me say that I taught the best school I knew how to without regard to the pay I was to get. In teaching, as in every other calling, the surest way to get an advance in salary is to be worth an advance. And so I advise every teacher who wants a thousand dollar salary to earn that amount, whether he *gets* it or not.

The thousand dollar salary will surely come when the teacher has shown that he is worth it. I went out and played ball with the boys in the fall, and coasted with boys and girls down the steep hills in the winter. I remember that the children often called me by my first name, which it never occurred to me to object to. We were "hail fellows well met" on the playground, but when we entered school I was master again. I am sure that the recess experiences only made me stronger in my control of the school. Although I had boys and girls older than I was, and the attendance reached as high as seventy-five or eighty, I had no serious trouble in discipline during the winter.

The county school commissioner visited us; and he had a row with one of the big boys, who resented his domineering authority in the school, and I dare now confess that my sympathies were with the boy. That was the only serious trouble during the winter. After examining my school he raised my teacher's license from third to second grade.

As to methods of instruction, I don't think there was much of any method. But we were all enthusiastic and we loved each other, and with these qualities present a multitude of pedagogical sins are covered. I know that my pupils learned and that their teacher learned. After all, is not that evidence of a pretty good school? But it might have been a great deal better. I am writing these lines in order that the schools of my young readers may be better than mine was.

Boarding Around. — I had but little opportunity to study, as in boarding around it was a part of my duty to

visit with the family. I was fed with pie, preserves, cake, hot biscuits, and all the best things in the house for supper, pancakes and maple sirup for breakfast, and given the spare chamber with the coldest of beds to sleep in. There was a great deal of hardship about it all, and yet I am sure that I came into closer touch with the parents of my pupils than teachers do in these times. I am not arguing for a return to the practice of "boarding around," but while that experience doubtless cost too much it certainly was valuable.

There are many reminiscences of my experience in "boarding around" that rise before me as I write — some pleasant, some ludicrous, some sad, and some unpleasant. The first night I spent at the home of the trustee, with whose family I was well acquainted. Before supper my host took me into a back room, and showed me a wash-boiler well filled with souse. "There," said he, "you can see what you've got to come to." I never forgot my introduction to the time-honored custom of "boarding around." Nor shall I forget my second night. It was dark when school was out and all the pupils were gone. No one had asked me to go home with him, and I was certainly at loss where to go, even though I had a sort of claim on the whole district for my board. After considering the matter for a time, I concluded that the village storekeeper's family would be as likely to be prepared to receive me as any one. They could draw upon the store for supplies, — for I was very hungry. Accordingly, I went to the store and sat down, like a green country boy, instead of going directly to the house as I should have done. I visited with the old storekeeper, who, by the way, had been an old bachelor until a few years before, when

he married a widow. After a while he addressed me with, "Be you going to stay with us to-night?" I confessed that such was my design. After some delay he said, "Well, we've had our supper, and I don't know as there is anything more to eat." Rather a doubtful prospect for a hungry young schoolmaster, but I maintained a discreet silence and hung on. At last he went into the house and returned in a few minutes with the remark, "I guess we'll manage somehow; you can go in." I went in, and was treated by the wife with greatest cordiality and hospitality.

I shall never forget the experiences of that first winter, nor shall I cease to be thankful for those experiences, hard though they were. I gained a larger conception of life in general and of the teacher's calling in particular. During that first term an inspiration came to me that teaching is the grandest of all vocations, and the opportunities which it offers for doing good to one's fellow-men are unequaled by any other calling. And the same thought remains with me to this day.

CHAPTER XII.

PROFESSIONAL SPIRIT AMONG TEACHERS.

When teachers were selected in Prussia from any available class, such as disabled soldiers, students who had been expelled from the university, or persons not accounted good for anything else, or when in our own country the principal qualification was ability to flog the big boys, one had no need to discuss the above question. But the conditions have changed not only in Prussia, where the highest degree of professional spirit has been attained, but also in our own country. Normal schools, colleges, teachers' summer schools, teachers' institutes, correspondence bureaus, and a wide pedagogical literature have served to establish teaching on a professional basis that is both gratifying and full of promise for the future.

Teaching a Profession. — While teaching is not so thoroughly established a profession as the law, medicine, or theology, it must be recognized that great progress has been made in the last hundred years, especially in the last twenty-five. Nor must it be forgotten that the above mentioned professions have had a start of several centuries in which they have been recognized by statute and by common consent. Not so with teaching. While there have been schools and teachers for thousands of years, the work of teaching has been a make-shift to which any one might turn, as we have already seen. Still, I think the time has

come when teaching may properly be called a profession. The state recognizes law, and medicine, and dentistry, and engineering as professions, by fixing the qualifications of candidates who seek the right to practice in either. By the same token, the state recognizes the professional character of teaching by allowing no one to teach without proper license. Until the state assumed the right and duty of educating her youth, there was no official recognition of teaching as a profession. Three things are essential to a state system of education: first, there must be proper supervision; second, there must be proper support; and third, there must be legally qualified teachers. All of these conditions are now met in our own country and in many others, therefore the primary essentials for a teaching profession have been met.

Lack of Professional Spirit among Teachers. — It can hardly be claimed, however, that teachers possess the professional spirit which characterizes other occupations. It is very seldom that one hears a doctor speak disparagingly of a fellow practitioner. Indeed, no first-class physician will take a case that is still in the hands of another physician without being called in consultation by the latter. And this professional spirit even goes so far as to make it almost impossible to get one physician to testify against the practice of another, even though called upon to do so in a court of justice. While this may be an over-strained sense of professional etiquette in some cases, one can but admire the loyalty to his medical brethren thus shown. The same spirit is shown in the legal and other professions. Teachers might well learn a lesson from these examples, and therefore I desire to call attention to some phases of this question.

Support Educational Literature. — *The teacher should show a professional spirit by his support of the current periodicals and the standard literature of his profession.* I do not discuss this question from the standpoint of his own progress and his own good. This should be too apparent to need serious discussion. It is not my theme now. When I step into a lawyer's office and find his shelves filled with professional books, and his table laden with law reports, I cannot help having an increased respect for the lawyer. If I am admitted to my pastor's study and find a well selected and extensive library, a feeling of satisfaction comes over me in the thought that he who ministers to my spiritual wants, recognizes also that I have intellectual needs, and consequently he has provided himself with the books with which he may prepare himself to meet those needs. So, too, the teacher who surrounds himself in his study with these necessary instruments of his professional advancement, commands respect thereby. He owes a duty to those who have made special books for teachers, and to those who publish educational journals. The better support given to these enterprises the more they give back in return. Publishing educational literature in this country is still in the pioneer stage. Authors, editors, and publishers are not getting rich out of these ventures, and will not until there is a far greater disposition than now exists on the part of the great body of teachers to support them. Better support means better books and better papers. There has been a great improvement in late years in this direction, and that is why we already have such excellent works. A proper professional spirit among teachers would call for such support of these interests as would cause a mighty advancement all along the line of educational literature.

Does not Undermine Fellow-Teachers. — *The teacher shows a professional spirit by never undermining a fellow-teacher.* Once more, other professions give us a splendid example in this regard. There are various ways in which one can undermine another. One may take a lower salary than an incumbent receives and than the community is abundantly able to pay. A young teacher, who had formerly been my pupil, came to me once for advice in regard to taking a neighboring school. "Why," said I, "Mr. P. has been engaged for that school for another year." He replied, "Yes, P. was engaged, but there was no written contract, and the trustee (a sole trustee) is not bound by law to keep the contract." "But I personally know that the contract was made in good faith between P. and the trustee, and that P. fully expects to have the school next year. I certainly hope that you will not be a party to the breaking of that contract," said I, with a good deal of earnestness. "What salary are you offered?" I asked. "Four hundred and fifty dollars," was his answer. "But the position has paid eight hundred for years, and there is not the slightest reason for that district to pay less, and you propose to take it for about half that sum. Don't you do it, my young friend," I appealed. "Don't do it for your sake and for the sake of our profession." I need not further repeat the conversation. I tried to show the young man that it was a mean thing to do, that it was underhanded, that such action could not prosper, but all of no avail. He took the position and utterly failed. They turned him out of the school after four or five months, and what had seemed a very promising career as a teacher ended with that school. I cannot but rejoice that a man who would consent to be benefited at the expense of

another was thus early debarred from the duty of shaping the lives of the young. Of course, I do not say that no teacher should take a position at a smaller salary than may have been paid at some time in a given district; but I do say that no teacher possessing the right professional spirit would ever consent to be a candidate for a place not vacant or where it has not been fully decided by the board that a change is to be made.

It makes one feel that we are gaining in professional spirit in this direction when one notes the events which have lately occurred. Very recently the superintendent of a city in New Jersey was invited to become the head of the schools of an important city in Ohio. He visited the city, found that there was a valid contract with the incumbent, and said substantially to the board of education, "Gentlemen, you are under obligations to your present superintendent, my services are not at your command," and turned his back upon them. It will be a glad day for our profession when this spirit pervades the rank and file of teachers. It will be of interest to know that others have appreciated the character of this man, and he has been called to and has accepted one of the most important positions in the United States. It pays in the long run to recognize this spirit for which I am pleading. It will ultimately advance the salaries, increase the usefulness, command greater respect, and cultivate a fraternal feeling among teachers.

One more illustration of this phase of professional spirit. Some years ago I was principal of a school in central New York, and had decided to go to another field at end of the year. One day a gentleman who had been for many years at the head of a well-known private school in that section

of the state visited me and asked, "Is it true that you expect to retire from this school at the end of the year?" I told him it was. "Is there anything in the way of my trying for the position?" he asked. I replied that I knew of none. Now this man was only a casual acquaintance, but I never forgot his courtesy — the courtesy due from one teacher to another, and I marked him ever after as a true Christian gentleman. He would not approach the board of education until he had assured himself that I was not a candidate. If boards always had such men to deal with there would not be the unseemly scramble for positions that we often witness, and greater permanence, greater efficiency, and greater respect for teachers would result.

Sustain Teachers' Organizations. — *There should be a professional spirit with reference to teachers' organizations.* It is a good thing for teachers to get together to discuss the vital questions connected with their work. I mean the voluntary association, such as the local, county, state, or national association. In these meetings the teacher comes to feel that he is one of a great body, with common interests, common aims, common trials, common triumphs. The teacher who does not ally himself to such an organization is apt to isolate himself from broadening influences and to make his own work and his own school his world. He who does not look out far beyond his own horizon is sure to grow narrower in vision and more limited in usefulness. There is nothing that can compensate for the teachers' meetings. The tendency of the schoolroom is to narrow the teacher. He is constantly appealing to minds below his in training, his word is law, his opinions

unquestioned. But in the teachers' assemblies he meets his equals and his betters, and there his self-conceit may be taken out of him. The soundness of his opinions is tested and the correctness of his methods proved. In a word, he measures himself and his work by broader standards, and corrects the personal defects which confinement to his own schoolroom are sure to foster. Here he gets enlarged views of education, he comes to view the whole field rather than merely his own work. This gives him a professional standing and leads to the establishment of a professional spirit.

Results to be Attained. — A proper professional spirit among teachers will enhance their power in the community, deepen the respect of men for their calling, secure material advantage by increasing salaries and lengthening the term of service, assist in establishing teaching on a sound basis, encourage the building up of our pedagogical literature, and foster a strong fraternal bond. This will attract to teaching many who now hesitate to enter upon it because of the uncertainties connected with it.

CHAPTER XIII.

SCHOOL INCENTIVES.

Every teacher of experience has employed various incentives to stimulate the pupils to work. We know that the Jesuits, who were remarkable as teachers, and who conducted the most successful schools of the seventeenth and eighteenth centuries, used emulation as a means of fostering diligence and producing good conduct. I think, however, that their success was due to their trained teachers, their compact organization, and their singleness of purpose, more than to their use of emulation. They excited rivalry between individual pupils and between classes. They set one pupil to watch another and rewarded the discoverer of a wrong, says Compayre, "not only for his own good conduct, but for the bad conduct of his comrades if he informed against them." Prizes, rewards, decorations, and privileges were offered as means of securing desired ends. This was an appeal to selfishness, to base motives, and did not provoke generous rivalry.

One of the important advantages of the school, where each class contains a number of pupils, over private instruction, arises from the incitement given the child by contact with others of its own age. The spirit of rivalry is a natural instinct with children. In their games they try to surpass their comrades, they exert themselves to "get

above" in class, they try to equal or excel in all their activities. This principle of rivalry does not cease with childhood. The merchant is incited to a better display of his goods because a rival beautifully decorates a window; the farmer loves to finish his harvesting before his neighbor does, and has a just pride in having the finest field of corn in the country; the housewife rejoices to get her washing on the line on Monday morning before her neighbors; the capitalist seeks to increase his wealth in order to keep apace with others who have increased theirs. I would not give much for boy or man who is destitute of this spirit of rivalry. It raises him above the tramp and the savage, and is the greatest incentive to progress, material or intellectual.

The question, then, is how properly to employ in the schoolroom this natural tendency. I shall try to show the use of marking, class-rank, prizes, and rewards of merit, as incentives to the child.

Marking. — There is no doubt that a judicious use of a marking system may be made a proper incentive to school work. But it must not be a rigid system. I have known teachers to put down a mark after each child has recited, sometimes with ostentation so as to make the matter impressive. I have even seen teachers mark pupils a zero with a savage satisfaction that was apparent to the poor victim. As though the object of the recitation is to discover what the child does not know! The recitation must arouse the very best effort; it must bring up all the knowledge that the child possesses; it must encourage and show him his weaknesses, not by enlarging upon his failures, but by holding before him that which he should

know. Of course, what he does not know will appear, but that must not be the object sought for. The sympathetic teacher rejoices with the pupil who succeeds, and mourns with the one who fails.

When the teacher marks a recitation at once, an injustice may be done, as even the child who is well prepared may meet a stumbling-block in almost every lesson; on the other hand, the child who has not been faithful in preparation may get a question that he can answer. Thus the one who has been faithful gets a zero, and the other a ten. In both cases the interest in the lesson ceases as soon as the pupil recites, for to him the object of the recitation is the mark, and that has been secured. I want every pupil in my classes to feel that interest is to be maintained till the close of the recitation, and that there is ever an opportunity to redeem himself even if he has failed to answer a question. When the pupil has a deeper interest in getting a ten, or a six, or a zero than in the subject of the lesson the teacher may be sure that the system of marking is wrong.

There is another evil connected with a rigid scheme of marking, and that is the making out of reports based upon the mathematical data of the class-records. Every teacher who has gone through this experience knows what an awful burden it becomes, how much time it consumes, how much strength it demands. For such exactness in marking implies mathematical exactness in footing up the account and in the expression of the results in percentages. Here, again, an unhealthy feeling is engendered because the pupil will look forward to his proficiency being indicated by 90, 93, or 95, which may be compared with the 89, 94, or 96 of other pupils. I went through this whole process in my earlier years of teach-

ing, and I want to confess to the young teacher who reads these lines that I recall no mistake that cost me so much useless labor, that was so utterly valueless, and that secured results from so wrong a motive.

Let me briefly outline what I consider a proper use of marking. The purpose of marking, and the whole purpose, is to assist the teacher's memory. Hence, when a striking failure is made I would simply jot down the pupil's name on a piece of paper, not in my roll-book. I would let the pupils understand that there is an open chance for redeeming themselves as long as the recitation lasts, and that I make my final estimate of their work at the close of the recitation. This will encourage those who have really prepared themselves, and yet have failed on some point, to be alert and attentive. Thus instead of discouraging, it often acts as an encouragement. It will serve to hold the attention of the whole class till the end. At the close of the recitation, I would enter such records as the whole result warrants, never entering marks for satisfactory work.

The teacher following this plan will be surprised at the fewness of entries that need be made, for the most of the class will do satisfactory work, else there is something wrong either with the instruction or with the kind of material given. Thus only a moment or two will be required to make the entries after the class is dismissed, and during the recitation the whole attention of both teacher and class may be devoted to the lesson. Such employment of marks will act as a healthful stimulus upon the pupils, will not be a burden to the teacher, and will answer every purpose. It will furnish all the record necessary to assist the teacher's memory when the question of promotion arises; and, at the same time, it will

place emphasis upon the teaching of the subject rather than upon the mark given.

Class Rank. — I once saw a newspaper item concerning a gentleman which read as follows: "He graduated at Heidelberg University at the head of a class of sixty-four." Now, as the German universities have no "classes," every man working on individual lines, and taking his examinations alone when he is ready for them, the ignorance of the writer becomes apparent. Many of our own higher institutions of learning have ceased to rank their graduates, merely indicating a few "honor" men. It has long since been discovered that class ranking acts as an incentive to only a few who are near the top. It has also been discovered that many men great in after life were nowhere near the head of the list when they graduated from college.

The ambition of the millionaire's sons who ranked 148 and 149 in a school of 149 pupils evidently was not aroused by the class ranking system. The instinct of rivalry to which I alluded earlier may be employed in a healthful manner in the school by inciting the pupil to excel his comrades. Let him rub up against his fellows in school just as he must rub up against men in business and in the activities of life. Such treatment will prepare him for life, make him self-reliant and aggressive. But do not let the class rank become a motive of work. It arouses jealousies, creates a bad feeling, awakens suspicion of unfairness on the teacher's part, necessitates a close daily marking, which has already been condemned, and centers the attention, not upon the subject matter, but upon the unnatural rivalry that has been promoted.

Prizes. — Shall prizes be offered as an incentive to school work? I think not; certainly not by the teacher. They create jealousies, reach only a few, offer a temptation to unfair dealing and cheating, reward ability and not merit, and encourage a wrong motive for study. External influences sometimes enter to give some pupils an unfair advantage, — such as intelligent parents who can help their children, freedom from outside duties, uninterfered attendance, etc. Many a child is debarred from successful competition by conditions which he cannot overcome. Prizes thus exert an unhealthful influence upon a school.

There is less objection to prizes offered by outside parties. If they can be given for merit, the determination of the successful candidate to be made also by outside parties, they may not be objectionable. I have known, for example, prizes to be offered for essays on the above conditions, and the evils mentioned have been eliminated. It is very difficult, however, to convince the friends of an unsuccessful contestant that there has been fair play, no matter what the method of deciding may be. Even these contests, however, should be carefully guarded, the whole stress being laid upon progress or merit and not on ability. The teacher who keeps up the interest in his school by means of prizes is making use of an unnatural and unhealthful incitement, one that is dangerous in its effect and difficult of application.

Rewards of Merit. — Little children are fond of receiving cards with their names written upon them, indicating that their conduct has been good or that they have been diligent in study. I have before me a card with several pictures upon it which was presented to me by a

teacher when I was about four years of age. There is nothing of artistic merit in this oblong piece of paper, and yet it would take a pretty large bank-note to buy it.

I remember that teacher most vividly, though she taught our school only one term. Rewards of merit can be given to all children at little expense; they are given solely upon the judgment of the teacher, no unhealthy rivalry is provoked, and therefore there seems to be no harm in employing them. They can be given for regularity of attendance, for good conduct, and for other things in which all have equal opportunity of winning. Of course they are of no use with older children.

The Highest Incentive. — The right incentive must be found in the love for the work itself. There was an incident in connection with my summer trip with a German school, which I have described in another chapter (Chap. XV.), that illustrates this point. I spoke of the teachers' meeting held every night after the boys had retired. At the last of these meetings I offered three prizes, one of five marks, one of three, and one of two, to be given at the close of the year to the boys who should write the best account of the trip. My offer was received politely, and yet I thought with some reserve. At the close of the meeting I approached the principal, and asked him to tell me frankly how my offer was viewed.

"Well," said he, "the fact is we cannot accept your offer, it would be so contrary to all our pedagogical theory and practice. Now these boys are poor, and if I were to announce your offer there is no doubt that it would incite most earnest rivalry among them for the whole year. Some of them have never in their life possessed so large

a sum of money as you offer, and it would awaken keenest exertion among them to win this money. But I cannot allow it. My boys must not have an outside stimulus for work; they must find their interest in the subject matter itself. It is my duty as their teacher to discover in each lesson and each subject that which shall awaken and hold their interest."

Need I say that I never had a more important lesson taught me in genuine pedagogy? The real incentive for study must be discovered in the material presented to the children and not depend upon external or factitious interest. All other incentives are superficial and will lead only to superficial results. The earnest teacher will be able to discover in every subject sufficient motive for study, so that there will be no need of these extraneous helps.

If, then, the above incentives, or others, should be employed it should be only as a temporary expedient until the wholesome, the genuine interest has been excited. The child loves to learn concerning things about which his interest has been awakened, and the teacher should have no trouble in securing interest in every subject of the school course.

CHAPTER XIV.

PRACTICAL CORRELATION FOR PRACTICAL TEACHERS.

THERE is no doubt that the discussion of the "Correlation of Studies" which the Herbartian school has started in this country has done a great deal of good. It has excited educational thought, shaped courses of study, established educational theory, and led to a closer harmony between the various subjects of the curriculum. Probably the most noted contribution on correlation is that of the Committee of Fifteen, which was discussed at the mid-winter meeting of the National Educational Association in February, 1895. It may be profitable to recall briefly a few of the important points of this remarkable report; there is danger of letting its important lessons slip away from us. The Committee of Fifteen interprets correlation of studies to mean:

1. *Logical order of topics and branches.* I take this to mean that the fundamental rules of arithmetic precede fractions and compound numbers; decimals precede percentage; that arithmetic comes before algebra, and language lessons and grammar before rhetoric. Of course this is too simple and self-evident to need discussion.

2. *Symmetrical whole of studies in the world of human learning.* All the great divisions of human learning are to be represented in the course of study "as far as possible at the stage of maturity at which the pupil has arrived." What subjects are necessary to represent

the "great divisions of human learning" is a matter of diverse opinions. The before mentioned committee names language studies, arithmetic, geography, history, and other branches (under which are included natural science, vocal music, manual training, drawing, etc.). Dr. Charles A. McMurry places history first, then the natural sciences, and finally the formal studies. Under the term "history," he includes reading as to subject matter, history, story and other parts of literature; by the "formal studies" he means "grammar, writing, much of arithmetic, and the symbols used in reading." In a word, Dr. Harris thinks that five studies are necessary to secure the "symmetrical whole of studies," while Dr. McMurry classifies the whole under three heads, of which history and the natural sciences include the most essential elements. Dr. Butler classifies the subjects necessary for this symmetrical whole as follows: science, literature, æsthetics, institutional and religious.

3. *Psychological symmetry — the whole mind.* There must be no one-sided development of the mind. To illustrate: Instruction that simply develops the memory, as with the Chinese; or the reason, as with the Scholastics; or the sense-perception, as with the Persians, does not produce the "psychological symmetry" required. All the powers of the mind must be harmoniously developed so that there shall be perfect mental balance.

4. *Correlation of pupil's course of study with the world in which he lives — his spiritual and natural environment.* The child is to be prepared for life, and the course of study must not lose sight of this. In the home, in the school, and after he leaves school, the habits, customs, and duties required by the civilization into which he is

born, are to be taught him. The course of study must furnish the material for training the child in his social, political, and religious duties so that he will fit into his environment.

This, in brief, is the theoretical side of correlation. No doubt many teachers and educational thinkers have been greatly helped by it; superintendents and principals have shaped their courses of study more intelligently; the subjects taught in many schools are not so independent of each other, and there is a sincere effort more closely to relate the different branches of school work. Great good has therefore been done and there is promise of still greater good.

Practical Correlation. — There is another side to this question, or if not another side, a more practical application that I would like to bring to my readers. I fear that many teachers who have heard and read of correlation have said to themselves, "O, well, there may be something in this for the city school-teacher, or for those high in the profession, but I see nothing in it for me. I think I will stick to the good old way." Now, I have a great deal of respect for the old way, and shall not abandon it until something better is offered. Correlation offers something better, and something, too, that can be applied by the teacher in the mixed country school as truly as in the graded school. It is my office here to try to show how this can be done.

Let me illustrate my meaning by a bit of personal experience. I remember as a boy the intense interest I found in reading "The Escape from the Panther" in the school reading-book. It never occurred to me that this

was other than some story that had been written for that book, and it never occurred to my teacher to tell me anything else. Not until years afterward, when reading "The Pioneers," I ran upon the story and found that it was but an incident of a greater story. And yet the author, J. Fenimore Cooper, had lived for years at Cooperstown, N. Y., less than twenty-five miles from the very spot where stood the little old red schoolhouse in which I learned my a, b, c's, and where I read the thrilling story. Not one word was told me of this man, whose fame had reached many lands, and whose stories had been translated into many tongues. What an opportunity for sensible and practical correlation!

Why couldn't my teachers have told me that this was a part of a great story, that Cooper had lived at Cooperstown which was named after him, and had died there only a few years before? Ah! I can forgive them the floggings they gave me, — and I had my share, — but I cannot forgive them for robbing me of the riches of literature to which it would have been so easy to introduce me. If they had simply said, "The rest of this story you will find in 'The Pioneers,'" and told us something about Cooper, how easy it would have been for us to go out in spirit from the prosy schoolroom and its unnatural life to the real, living, throbbing world outside and become acquainted with our environment. Moreover, we would have searched the school library for the book; and if a little attention had been given to the selection of pieces that led to books that could be had, the district library would have been a powerful adjunct to the school and its work, instead of an utterly useless educational instrument, whose books were unsuitable for children, if not wholly beyond their reach.

Take another simple illustration. Nearly every reading-book contains the story of "Robert Bruce and the Spider." Application of the same principle before mentioned can easily be made here. What a splendid opportunity to introduce Sir Walter Scott! Every child would be eager to read his stories, and thus get acquainted with Scottish history. Would there be any trouble in interesting a class also in the geography of Scotland? Or would it be far-fetched to introduce natural history in connection with the spider in the story? How easy to lead the children to observation of the habits of that curious *arachnid*, as well as of other interesting living things about them.

Again, they would be asked to write about what they had learned, and composition-writing would become an interesting and profitable exercise. Children love to tell with pen and ink if they only know something to tell. The only reason that compositions are a bugbear is that children are asked to write when they have nothing to write. Fill them with an interesting theme and then ask them to write what they know, and the composition will come as naturally as talking. It is only another way of telling. And in this connection penmanship and spelling are taught perfectly naturally and efficiently.

Finally, moral lessons will be discovered. The justice of Bruce's cause, his persistency, his discouragements, his final success, and the triumph of the right, furnish ample material for the inculcation of the best moral lessons in the lives and consciences of the children. And so out of this single story we have a perfectly natural correlation of reading, literature, history, geography, natural history, composition, penmanship, spelling, and moral precept. There is not a single lesson suggested that can well be omitted. And

what is true of this story is equally true of many of the fine pieces of literature that our reading-books now furnish. How many teachers fail to get all of this out of the reading-lesson. And yet there is not a suggestion in the above that is beyond the capacity of every district school teacher, however young and inexperienced he may be. Nor is there a stretch of imagination in thus bringing this material together and using it. It all follows with perfect naturalness; indeed, it is the old practice that was unnatural rather than this.

Correlation in History. — This is only one of the fields where correlation suggests rich improvement in our methods. A young friend wrote me not long since concerning the study of history: "A boy learns from his study of Persian history that Darius fell at Arbela and the Persian power was crushed. He may also remember from his study of Greece that Alexander won a victory at Arbela in 331 B.C., but it never occurs to him that Darius and Alexander were in one and the same battle."

How can a proper understanding of our own early history be obtained without a study of the history of Spain, Holland, England, and France? The different motives of settlement and colonization can be appreciated only by a study of the conditions that existed in Europe; and why France was our friend in the Revolution will be found to have been not from purely humanitarian impulses, but because it furnished a means of harassing her "ancient enemy."

Another personal experience may assist in making my meaning clear. I learned in geography that "a hill is a small elevation of land," and "a mountain is a vast eleva-

tion of land." And yet the "hill" that I had to climb twice a day in taking the cows to pasture and bringing them home was to my mind a "vast elevation." It was not shown to me that such terms are relative, and that what we called a "hill" might sometimes well be called mountain. I learned, too, that "A river is a stream of water flowing through the land." Now, I had to cross two miniature rivers every time I went to school. There was not the slightest effort on the part of my teachers to correlate these facts, which lay at the very door of the schoolhouse, with the definitions and theories of the books. And yet what an opportunity for practical correlation!

Does not correlation in this sense offer material that is quite within the reach of every teacher? If the young teacher finds something in this discussion that sets him thoughtfully to find a more complete unification of his school-work, so that each subject shall sustain, ally, and strengthen every other subject in the school course, he will have reached the best correlation possible.

In the next chapter I shall discuss "A Summer Trip with a German School," and in it the reader will find a most perfect example of correlation.

CHAPTER XV.

A SUMMER TRIP WITH A GERMAN SCHOOL.

One of the pleasantest pedagogical experiences I ever had, one most fruitful and suggestive, and one that made a lasting impression, was a trip through the beautiful Thüringian forest with a German school. The impressions are still so vivid that I have no need to refer to notes to refresh the memory, though it took place more than a dozen years ago. It was the latter part of July, when the summer vacation had begun, that a party of about seventy-five, fifty boys and twenty-five professors, teachers, and students belonging to Stoy's seminary at Jena, started out bright and early upon a seven days' trip. The boys were from the two highest classes of Stoy's school and were from twelve to fourteen years of age. Each boy was provided with his school knapsack, in which were an extra suit of light clothing, a few toilet articles, an extra shirt, and lunch for the first day. Headed by a band of music consisting of drums, fifes, and brass instruments manipulated entirely by the boys, with banners flying, we marched through the streets to the station, carrying with us the "*Glückliche Reise*," "*Viel Vergnügen*," and "*Aufwiedersehen*" of the admiring parents and friends who lined the sidewalks. The sole attempt at uniforms was the school cap, which all the boys wore. During the preceding year the teachers had collected from $150 to $175 to cover the

expense. To this fund the teachers and friends of the school and the government at Weimar had contributed. The route had been carefully outlined beforehand, sleeping accommodations engaged, and meals provided at the various points to be touched. The pupils themselves had also been prepared by some preliminary study of the ground.

The Thüringian Forest. — A word in regard to Thüringia, the section to be traversed, may not be out of place. Our American geographies scarcely mention this part of Germany; and yet it is one of the most beautiful, best known, most frequently visited, and most loved of all parts of the German empire. It lies chiefly in the province of Saxe-Weimar, is about twenty-five miles long by twenty broad, and almost entirely covered with forests of pine, spruce, fir, beech, birch, etc. The government carefully preserves these forests, cuts roads and footpaths through them, and intelligently protects the wild game and fish. Foresters, educated at the School of Forestry in Eisenach, are placed in charge of this great tract to enforce the law, remove the dead trees and underbrush, and plant new trees, study the insect life to prevent destruction, and act as game-keepers and guardians of these beneficent gifts of nature. It is the most beautiful and best kept forest I ever saw. Besides the government care, there is a great association of citizens whose members are found in every city and village of the section, whose duty it is to assist in providing means for the protection and preservation of the beautiful land which God has given them and also to exercise an oversight of those who have charge of this noble forest. Our government could learn some valuable les-

sons from them in the preservation of our great forests. Indeed, we are beginning to appreciate the value of forests, not only for their timber and wood, but as a great climatic influence. Nevertheless, we have still much to learn as to the preservation of our forests.

Villages and little cities nestle in the valleys, beautiful streams wind their way around the hills and begin their journey to the sea, and in the midst of these forests are found some of the most charming watering-places in all Europe. The section is rich in historic interest. It is probable that Charlemagne visited it more than 1100 years ago and compelled the people to accept Christianity; St. Boniface had already founded the first monastery in Germany fifty years earlier still; here Luther lived all his life, translated the Bible into German, and within the precincts of this little province was begun the mightiest reformation of history; the "Thirty Years' War" laid its terrible, desolating hand upon Thüringia, blotting out her villages, devastating her farms, and destroying her inhabitants. It was the birthplace of Froebel; and at Keilhau he established the first kindergarten, which alone makes Thüringia a land of deepest interest to a teacher.

This country, then, rich in folk-lore and legend, wonderful in historic interest, teeming with all the beauties of nature, lay before us for exploration. We entered it full of expectation, and our anticipations were more than realized.

The Trip. — I cannot follow out all the details of the trip, nor would they be of interest to American readers. After a short ride on the railroad, we left the train, and marched for a few hours until it was time for lunch.

Exceptionally low rates to schools are made by all public conveyances in Germany, thereby encouraging this very important educational means. We ate the lunch brought with us, sitting under the shade of some large trees near a village, the commissary department having supplemented our store with some cold ham, sausages, and a few loaves of coarse rye bread. After resting awhile, we visited the site of the first Christian monastery in Germany, now marked by a small monument. I noticed that after our leader had gathered the boys about him, and given them a brief lesson in history, many of them took out their note-books and made a sketch of the monument. What a place to teach history! It could not fail to make an impression deep, real, and lasting.

But the evening draws nigh, and it is time to think of supper and bed. We went to a village hotel where provision had been made for our accommodation and gathered around long tables for the evening meal. It consisted of a mixture called "beer-soup," which was a sort of thick porridge. I had never eaten anything like it before, and hope I may never be called upon to eat it again. The boys and German teachers, however, ate it with apparent relish, so it may be that I am lacking in taste. Plenty of bread and cheese assisted in annihilating the vacuum of the stomach occasioned by some sixteen hours of activity. As soon as the meal was over, each boy made notes of the day's events in his note-book, the teachers supervising. Then came bed-time — for the boys. We all adjourned to the large ball-room ; and after a short evening prayer, the boys went to each teacher, gave him the hand and wished him "*Gute Nacht ;*" then taking off their coats they lay down in the clean straw and were soon in dreamland.

The Pedagogical Conference. — This completes the day for the boys but not for the men. Assembled around tables with foaming beer before them, the teachers now hold a pedagogical conference in which the events of the day are discussed. I remember one incident that came up. During the day a boy had fallen in with me on the march, and had become very much interested in American life and customs. It was a boy whom they had found hard to interest in anything; and the value of free intercourse between pupil and teacher on such a trip, when all eat, sleep, and *live* together on perfect equality and in good fellowship, was fully recognized as an educational force. I should not be surprised if the steerage of one of our great Atlantic steamship lines had brought that boy to our shores and he has become a patriotic citizen of the great Republic, as the result of that conversation. A large part of each night is spent in discussion, song, anecdote, and good cheer, all covered by the word "Kneipe," so dear to every German heart. It is a wonder to me how these genial souls can stay up so many nights in succession, take so few hours' sleep, and then march all the next day. We had some days fully ten hours of solid tramp. If the boys became tired, the band would strike up for awhile, or the teachers would start up some lively marching song like,

> "*Nur immer langsam voran, nur immer langsam voran,*
> *Dass die oestreicher Bummelbande nachkommen kann.*"

All join heartily in the song and are thereby refreshed. In some cases the teachers took little fellows on their backs and carried them awhile. And yet some people

say that the German schoolmaster is destitute of sympathy for his pupils!

Early in the morning the boys go to the town pump or some neighboring brook, strip to the waist, and take a cold-water bath. After a cup of hot coffee they form in line, and headed by the music band, they march out to the forest to eat their cold breakfast. I recall one morning when we came to a beautiful spot in the woods where a halt was made, a hymn sung, and one of the boys recited a prayer, after which the principal made a brief address on the goodness of God. I never witnessed a divine service more devout, more impressive, and more inspiring than that with which we began that day in the Thüringian forest. There I understood Bryant's lofty lines in the "Forest Hymn," "The Groves were God's First Temples."

. . . . . .

"Here is continual worship; — Nature here,
In the tranquillity that thou dost love,
Enjoys thy presence. Noiselessly, around,
From perch to perch, the solitary bird
Passes; and yon clear spring, that, midst its herbs,
Wells softly forth and wandering steeps the roots
Of half the mighty forest, tells no tale
Of all the good it does. Thou hast not left
Thyself without a witness, in the shades,
Of thy perfections. Grandeur, strength, and grace
Are here to speak of thee."

And so the days passed by, each more charming than the preceding. If we touched a place where eventful history had been made, the story was told to the boys on the spot. Geological and botanical specimens were collected and stored in the boys' bags for future study. I remember one most beautiful lesson in geography. We had tramped for hours through the forest, scarcely seeing the sun

through the luxuriant foliage. Finally, we came out of the woods on top of a hill and before us lay a wonderful landscape spread out for miles, with its little cities and villages, its river, its railroad, and many other points of interest. The principal gathered his boys in a semi-circle about him, and taking out his watch, said, "Boys, it is four o'clock. Which way is north?" The boys looked at the sun, and judging from his place in the heavens at four o'clock, easily located the north. Then taking their pocket maps, they all faced to the north and were able, with accuracy, to locate everything in sight. It was a lesson in geography that struck me as practical in the highest sense. Should not our children be trained to use maps in the field?

The Stoy Monument. — One incident of the trip was peculiarly impressive. The preceding winter Prof. Stoy, the founder of the pedagogical seminary at Jena, the life-long friend of the poor boys of that city, and the originator of these annual summer excursions, had died. On the top of the Inselsberg, the highest inhabited peak of Central Germany (3,000 feet high), a spot beloved and often visited by the professor, a granite monument had been erected to his memory by his disciples, who now dedicated it with impressive ceremonies. It was an important incident in the lives of teachers and students, who revered the memory of the great teacher, as well as of the boys who so long had loved him as a benefactor and father. It is a matter of great pride and satisfaction to me that I was privileged to study under and have for my warm friend, Karl Volkmar Stoy, the greatest pedagogue of his time, and the man to whose memory the above mentioned shaft was raised.

The Luther Monument. — I must relate another of the many experiences of that week because it illustrates in another way how carefully those boys had been trained. We came to a little village called Mohra, celebrated as having been the home of Luther's parents previous to his birth. A granite shaft has been erected near the house where they lived, and on each of the four sides there are inscriptions. The boys were required to examine the monument carefully, and then were taken to one side by the teacher and questioned as to the inscriptions. Nothing had escaped their sharp eyes. They had seen far more than I had. It was a splendid illustration of the value of training the observation so as to be able to grasp all the details of an object. It illustrated also the educational value of such a trip by furnishing an opportunity, historical in character, for the exercise of the power the boys had gained. They will never forget that monument, or the lessons it teaches.

Utilizing the Experiences. — But I must bring my story to a close, though after all of these years I still love to linger over the events of that week, the educational lessons of which are indelibly stamped upon my memory. For seven days we marched through this historic land, picking up items of interest, gaining sympathy for each other as we lived together and bore each other's burdens, gathering new physical strength for the next year's work, and collecting a large quantity of material for future use. For the educational value of that trip had not all been inventoried when, tired and footsore, we marched again into the old university city of Jena and were home again.

I have mentioned that each boy kept a diary of each

day's events, and also that each made a collection of things that interested him. During the following year these materials were worked over and many lessons taught from them. Thus the geography, history, botany, geology, zoölogy, and manufacturing interests of Thüringia became living subjects, the study of which most naturally centered around that summer trip. Can it be supposed that the teacher would have any trouble in keeping up the interest in a subject so introduced? Finally each boy wrote a full history of his experiences, illustrating by a sketch of a monument seen, or an object studied, and bringing in facts learned. I possess three of these sketches sent me the following year, and they are gems of composition, fine in penmanship, beautiful in description, and artistic in design.

This summer trip furnished plenty of material which was correlated during the whole year following, and it suggested to the teacher nearly all the subjects necessary in a well-rounded education. While we possess but few localities in our country so rich in historic interest in so small a compass, there are many valuable educational lessons which we might apply from the story of this chapter. If the teacher would plan ahead, as those German teachers do, there are not many schools that might not find suitable places to visit, and the means with which to make such a visit. The material thus gathered would furnish abundant illustrations of the best kind of correlation.

CHAPTER XVI.

GERMAN COMMON SCHOOLS.

For a great many years the German school system and school practice have been of intense interest to American teachers. After a careful study of German schools of all grades, — country and city schools, Catholic and Protestant, girls' and boys' schools, and schools of the various sections of Germany, — I may be able to give some reflections that will be of use to our country. My investigations cover a period of more than four years spent in Germany, besides a close study of the subject from German pedagogical literature for many years. I visited systematically, commencing for example after Easter, when the school year begins, and studying the work of each successive class, returning to the same school and going through the same classes after a few weeks, and then again after a few weeks more, in order to study the methods employed and to note the progress made. By this means I was able to gain a thorough knowledge of the work. Allow me to say just here that I have but little patience with those teachers who spend their summer vacation in Germany in studying the schools, and come home to write criticisms of the system. They know simply nothing about the spirit of the German teacher or his work. Only after years of study, and hundreds of visits, and a thorough mastery of the language, can one undertake such a task. These criti-

cisms are all the more ridiculous when the critic has only a meager knowledge of the German language, as is often the case.

Influence of German Education upon Other Nations. — America owes a great deal to Germany for the lessons that have been gathered by Horace Mann, Henry Barnard, Herman Krüsi, Col. Parker, and others who have more recently studied the German schools. German pedagogical works, which have been translated into our language, have also been a great stimulus to our pedagogical growth and to the improvement of our schools.

Nor are we the only people who have been strongly affected by the German school system. The Prussians defeated the Austrians at the battle of Sadowa, and after a remarkable campaign of only seven weeks secured peace. A principal of one of the Vienna schools told me that that defeat was a great blessing to Austria, in that it led her to remodel her school system after that of Prussia. In less than ten months Germany administered a terrible defeat to France, and the latter country began at once a reorganization of her schools on lines in many respects even better than those of her ancient enemy. England has sneered at her phlegmatic and philosophical ancestor for centuries, and has been profuse with gibes at the "German schoolmaster." And only when she finds that German manufactures are filling the shops of London, and pressing their way into the markets so long monopolized by the British, does she send a commission to study the German schools, and then institute measures for popular education hardly surpassed anywhere in the world. Sweden, Holland, Belgium, Japan, and almost every other

civilized nation, have felt the influence for popular education which Germany first instituted and in which she still leads the world.

The German Common School. — I shall now endeavor to give my readers a picture of the German public school, and point out certain lessons and their application. The common school (Volksschule) reaches all the masses of German children. All children must enter school when six years of age. As careful birth records are kept, there can be no mistake about this, and the teacher of every school is fully aware of the number of children he may expect when the school year begins. Parents have no choice in this matter; and every child will be in his place upon the opening day and every day thereafter, sickness alone excusing him. Children are admitted only twice a year; namely, about the first of April and the first of October. Every child must attend school every day it is in session for eight years.

School is in session six days in the week; that is, in the forenoon of six days, and in the afternoon of four days, Wednesday and Saturday afternoons being free. The daily sessions are generally from seven to eleven in the country, and eight to twelve in the city, and from two to four in the afternoon. A total attendance of sixteen hours per week is required of the first year pupils, eighteen of the second year, twenty of the third, twenty-four of the fourth, and thirty for all after that. In the higher schools, as many as thirty-six hours per week may be required. The subjects requiring greatest mental activity always come in the forenoon, and such subjects as drawing, gymnastics, needle-work, and penmanship are placed in the afternoon.

All schools are graded, those of the country as well as those of the city; those of the country into three grades,[1] and those of the city into six grades. The classification of the country schools into three grades admits of an arrangement whereby the classes shall not be too great in number. Thus while in some subjects it may be necessary to have more than three classes, by subdividing the above mentioned grades, in many subjects two or three classes may be united.

The Germans long ago solved a problem which is perplexing us a great deal, namely, the work of the rural schools. The report of the Committee of Twelve on Rural Schools is the first serious attempt in our country to solve this problem, and it ought to assist in bringing our country schools to a higher plane. It is an undeniable fact that they have not kept apace with the times.

The School Building. — Let us now take a look at the school building, seating, apparatus, etc. There are no "cross-roads" country schools, as the people live either in villages or cities. Nor is the village school building materially different in appearance from any other residence. I say "any other residence," for the schoolmaster always has his home in the school, it thus being a residence. His living apartments are a perquisite of his office. The rural schoolmaster usually has a fine garden which materially assists him to eke out his existence. In 1893 there were over 11,000 teachers in Prussia who received less than $200 a year, and the average for the whole kingdom, including cities, was less than $300 a year. Such perquisites

[1] See "The Country School Problem," by Dr. White, Appendix I. Report of the Committee of Twelve on Rural Schools.

as free rent and fire thus became an absolute necessity. The village school building is two stories high, the family usually occupying the main floor and the school the second. In cities the school is located at some point back from the street where the noise of traffic cannot disturb. Sometimes two or even three or four schools are thus grouped together, — a boys' school, and a girls' school of each confession, Catholic and Protestant. The sexes and the two confessions are separated wherever possible.

The height of the ceiling is from twelve to fourteen feet, the windows being wide and high so as to admit the best light. The seats are arranged so as to bring the light over the left shoulder. I have never met an exception to that rule. The seats are usually long pine benches with perfectly straight backs and sloping desks, with an aisle at each side of the room and through the middle. In the most up-to-date schools a clumsy sort of double seat is found, never a single seat. I saw some models of American single desks in the Berlin Pedagogical Museum, and the director, a principal of more than fifty years' experience, objected to them on the ground that they would not admit of so many children being seated in the room, — an argument that American teachers urge in their favor.

In the province of Posen the average number of pupils to a teacher is ninety-five, and in 1891 there were fifty-nine schools in which there were more than one hundred and fifty pupils to a teacher. In spite of all the improvements in this respect that the government has been able to make, the best that they can do is to place the "normal" number of pupils to a teacher at eighty for the country and seventy for cities; the average for all Prussia is over sixty-seven.

The walls of the schoolroom are usually bare of all decorations, and the blackboards are never extended around the room filling the available wall-space, as is the practice with us. There are usually two movable blackboards, one containing a permanent musical staff, and the other being for ordinary uses. Thus the whole class cannot be sent to the blackboard; indeed, as the children are packed upon the long benches, it is inconvenient to call even a single child to the board, as all sitting between him and the end of the bench must arise to let him pass. The blackboard is for the teacher's use only.

The buildings are poorly ventilated, even the most of the new buildings in large cities having no sufficient means of removing the foul air and providing pure air. The discipline is rigid but not unkind. Corporal punishment is allowed but seldom practiced. Indeed, in all my visits to German schools I have never seen this right abused, and have seen it exercised but twice. American teachers have the impression that the German schoolmaster is a tyrant. I want to testify that a most careful investigation of this point has convinced me that he is the child's best and truest friend, and that he inspires a friendship which enables him to influence the child long after school is over and the serious business of life entered upon. There is no one in the community, save the pastor, to whom the people go more confidently for advice than to the village schoolmaster. Thus his power does not cease when the school course is completed and the young people go out into the world.

Lessons from German Schools. — Among the many things of which we love to boast as Americans is our

public school system. Indeed, that system has accomplished wonderful results and is to-day the most potent factor of American civilization. But I shall take the risk of being called un-American by asserting that our public school system has not kept pace with the times, has not made suitable progress, is not making the best use of its opportunity, and is in need of some radical reforms. We do not spend too much for education, and yet the results obtained are not commensurate with the cost. With a population fifty per cent greater than Germany we spend more than three times as much for education. The expenditure per capita of population with us is $2.61, while that of Germany is $1.20. It will hardly be claimed that our schools are as efficient as those of Germany, even though they cost relatively more than twice as much per capita.

There are conditions in America which are quite different from the conditions in Germany; and yet whatever lessons Germany or any other country can teach us should be gladly accepted, and, where possible, applied to the betterment of our schools. We should be as ready to accept truth that has been established in the pedagogical field, as an Edison is ready to accept the results in electricity that are settled. The wise student receives truth which has been discovered and presses onward into new fields. If this were not so, there would be no progress, and the unwillingness to learn from others is the chief cause of the slow progress in common school education in America. Therefore, in the spirit of honest seeking after the best wherever found, and in the desire that just as honest effort shall be made to apply what is good when found, I propose to discuss some lessons taught us by Germany.

Compulsory Attendance. — There is no law on the statute books of Prussia that is more thoroughly carried out than that requiring regular attendance at school. This is worthy of mention when one recalls the dead-letter laws in our country concerning school attendance. In the year 1890, out of 5,299,310 children of school age (6–14), there were only 645 physically and mentally capable, who failed to attend school. That is, 2-10 of one per cent covers the number of delinquents, or 99 8-10 per cent of all the children attended school. Compulsory education has brought Germany to the point where in 1893 99 4-10 of all admitted to the army had been through at least the common school course. With us 83 per cent of all persons throughout the country can read and write, leaving seventeen per cent illiterate against about one-half of one per cent in Germany.

Here, then, is an important lesson for us to learn. We have been attempting compulsory education in a half-hearted way for a whole generation, and cannot be said to have made much progress. The lesson which Germany teaches is that the child between six and fourteen can have no other business than to attend school every day it is in session, and the parents are responsible for that attendance. Let us cease to require only twenty weeks of schooling, twelve of which shall be consecutive, thus plainly hinting that we are not serious in the matter, and pass laws requiring every child to attend school every day the teacher attends it, the community to forfeit all claim to state help if it fails to enforce the law. Then we shall have citizens trained to regular habits, and the tramp nuisance will soon disappear, because the school is not allowing vagrancy in its pupils, —for irregularity of attend-

ance is a form of vagrancy that very naturally creates the future tramp.

Better Trained Teachers. — All teachers in Germany are professionally trained, have permanent positions, must have a salary sufficient for their needs, are entitled to a pension from the state when incapacitated for work, and are also state officials. These facts give the position of teaching a dignity and independence which contribute very materially to success. No person can be appointed to the office of teacher in the common schools who has not completed a normal school course. Of the 71,731 teachers in Prussia in 1893, only 241 had not passed through a normal course or its equivalent. These latter were old teachers who were appointed before the present regulation went into force, requiring all teachers to be normal graduates. It is interesting to note that there were 2521 teachers who had seen between 40 and 50 years of service, and 251 who had been in the harness above 50 years.

How different the picture in our country, where the highest percentage of normal graduates is only 32 in Massachusetts, and where the percentage drops to less than one per cent in some of the western and southern states. We cannot hope for any very great improvement in our schools until a higher standard of professionally trained teachers is reached. I do not mean by this simply normal trained teachers, for many colleges and other institutions are now giving pedagogical courses, and summer schools and other agencies are doing a great work in elevating the teaching profession; but I do mean teachers who have devoted their lives to this work, and have secured sufficient technical training in pedagogy and experience in

teaching to entitle them to a professional character. Every one knows how far short of this standard our teachers measure. We graduate from our normal schools only about ten per cent of the new teachers needed each year in the public schools as we have seen elsewhere.

Permanency in Office. — When the German teacher has completed his normal course, he is provisionally appointed as teacher. After two years and before the end of five years he must take a final examination, and if successful he is appointed for life. This second examination is largely pedagogical, and no one is allowed to take it whose experience in teaching has been unsatisfactory. The state thus protects itself against unfit teachers. The successful candidates are inducted permanently into office, and cannot be removed except for immoral conduct. It is a very rare thing that the occasion arises for the removal of a teacher. Doubtless the fact of permanency has much to do with the willingness of men and women of talent to devote themselves to a thorough preparation. The average time of service of the teachers in Germany is twenty-five years; with us it is five! This fact speaks volumes for the two systems.

I think one of the most serious drawbacks of our system is the frequent changes of teachers. In most sections of our country a teacher must come up for re-election every year; and many trustees never think of employing a teacher for the second year, even if they do for the second term. A trustee in New York State actually apologized to me on the morning after the annual school election because he had hired the old teacher for the second term. "I don't know nothin' agin her," he said. I asked if her work had

been satisfactory, and he replied that it had. I told him that I could not see why in the world she should not be retained. That teacher is a graduate of the Oneonta Normal School; and yet she had to watch the issue of the school meeting to capture the newly elected trustee on that very night in order to be sure of her old place at six dollars a week! Her excellent record did not help her a particle, and if some one else had reached the mighty official's ear before she did she would have been set aside. Common business sense should teach a trustee or board of education that a teacher who was successful last year may be expected to be more successful this year, and the probabilities are, more successful than any one else they can get.

For the sake of the children I plead for the adoption of this lesson. Each year that a faithful teacher remains adds to her influence upon the lives of the children and upon the character of the community. Many an old teacher in a German village has lived to teach the grandchildren of his first boys and girls, and three generations have lived to call him blessed. His presence anywhere is a benediction, and he is honored and beloved scarcely second to his perhaps equally long co-laborer, the pastor. I yearn for the opportunity to come to our teachers whereby they may become a like blessing to the communities of our land.

Other Lessons. — There are many other things connected with the German schools which are most suggestive, some of which might well be adapted to our conditions. I will merely mention a few, — uniformity of school studies, whereby a child who moves from one city or one province to another is classified without loss or confusion; a "nor-

mal" or minimum course of study which gives a basis for all school work, but which may be added to or extended to meet local requirements; entire absence of political influence in connection with all departments of educational work; careful and systematic moral and religious instruction.

Of course it is fully recognized that the German school system as a whole would not suit our American conditions. But what I am pleading for in this chapter is a study of that system, a willingness to accept the lessons which their longer experience has taught, and a readiness to apply whatever has been proven good, no matter by whom discovered. With this attitude and this spirit we may hope for great progress in American education, until ours is the best system in the world. And that may be before the first quarter of the twentieth century has passed.

CHAPTER XVII.

THE STUDY OF THE HISTORY OF EDUCATION.

A Recent Study. — The necessity of a knowledge of the history of education as a part of the teacher's equipment is now recognized. Twenty-five years ago even the normal schools had not yet placed this subject in their courses of study. Indeed, it is only in recent years that these courses have included subjects intended to give the students a philosophy of education. It is true that some normal schools have for a long time given technical instruction in pedagogy; but it has been in connection with their "methods" and their practice work, rather than as a special discussion of pedagogy for the purpose of obtaining a broad, general view. I know normal schools which have turned out graduates within the last twenty-five years who did not know the meaning of the word pedagogics and who were entirely innocent of any knowledge of Comenius, Rousseau, or Froebel. These things were not in their course, and they had learned nothing concerning them. They had been drilled in the history of Alexander, Napoleon, and Washington, but had heard nothing of Pestalozzi, Thomas Arnold, or Horace Mann. Nor were they better informed in educational literature. The "Émile," the "Great Didactic," "Thoughts on Education," "Leonard and Gertrude" were as unknown to the young teacher as was the *Koran*. It must be admitted that many educa-

tional classics had not yet been translated into our language, and therefore were out of the reach of the great majority of our students and teachers. Still, our normal schools did not give the attention to this matter which its importance warrants. I think that one of the most remarkable evidences of educational progress is the literary activity in the pedagogical field, and this activity is stimulated by the large number of readers.

Not only are the normal schools engaged in more professional study, but the laws of many states require that candidates for teachers' certificates shall pass examinations in the history of education, school management, school law, systems of education, school economy, and philosophy of education, the number of subjects depending upon the grade of license sought. Because of this awakened interest, I desire to call attention to the subject indicated as the title of this chapter. It is my purpose to help the teachers who are preparing for that dreadful examination, and those who feel the need of broader knowledge of a pedagogy, whether or not they are to take an examination. It is the latter class, however, in whom I am most interested and to whom I particularly address myself.

History of Education Comes First. — History of education should be first in the professional educational course. Many courses of study do not place history of education at the beginning of the pedagogical work. I am clear that it should come first for the following reasons: (1). It is semi-academic in character. The academic studies should be placed first and professional ones near the end of the course. (2). It presents some of the great problems that have interested thoughtful men of all past ages, and shows

how far those problems have been solved. (3). It indicates the theories that have been promulgated, and shows which are sound and which unsound. (4). It studies systems of education, and selects the good while it rejects the bad. (5). It makes the student acquainted with the great and thoughtful educators of the past, with their teachings and their theories, and thus introduces him directly to the great pedagogical questions which have influenced the world, and are still influencing it. (6). By furnishing the student with the material indicated above, it prepares the way for a better understanding of the subjects which follow. It thus makes his later studies more intelligible so that he works to better advantage. It is clear, then, that the history of education is the first professional study that the young teacher should take. I therefore advise those who are planning a pedagogical course to begin with this subject.

History of Education a Development. — Karl Schmidt says, "The history of the world is the history of the development of the human soul. The manner of this development is the same in the race as in the individual: it is the same law, because the same divine thought rules in the individual, in a people, and in humanity. Humanity has, as the individual, its stages of progress, and it unfolds itself in them. The individual as a child is not a rational being; he grows to be rational. The child has not yet the mastery over himself, but his environment is his master: he belongs, not to himself, but to his surroundings. The Oriental peoples are the child of humanity. Classical antiquity represents the period of youth in the history of the world. Christ is the type of perfected manhood. The history of the individual reflects and repeats the history of

humanity, just as the history of humanity is a reflection of the history of the Cosmos, and the history of the Cosmos is an image of the life of God; all history, be it of humanity or of the individual, of the starry heavens or of the earth, is development of life towards God."[1] This is the great thought that must run through the history of education; and this development must be traced step by step, and the lessons of each step brought to light.

Plan of Study. 1. *Environment.* — There can be no adequate conception of the education of a country without a brief study of the history of the people, their social, civil, and religious condition. Then, too, geography often has much to do in forming the character of the people. The influence of climate, of occupation, of environments, of surrounding neighbors, of political conditions, must certainly be great in shaping the education of a people. It will be found in several instances that geographical and historical environments alone have given peculiar form to the education. Thus the annual overflow of the Nile made the Egyptians necessarily good mathematicians, for the land had to be resurveyed very frequently, canals to be dug, reservoirs to be built; the enemies which surrounded the early Persians compelled them to a martial education as a means of defense, and later of offense; the few Spartan citizens who had to keep in subjection many times their number, naturally devoted themselves to physical training; the discovery that Germany and France were outstripping her in mechanical skill led England to abandon her indifference to universal education and adopt radical measures of reform, so that to-day she has four times as many children in her

[1] Translated from "Geschichte der Pädagogik."

schools as she had thirty years ago; the pioneer conditions of our own country, with our scattered populations, were the cause of the district school, independent in its control, and isolated in its purpose, a system to which many cling with unreasoning tenacity though the conditions have changed, and the system is antiquated. I advise the student of educational history, therefore, to become familiar with such geographical and historical data as closely affect a people before attempting to study their education. Light will often be thrown upon the situation, which will explain peculiarities, and furnish reasons for what otherwise would be inexplicable.

2. *The Home.* — The second step is the study of the home. A picture of the family, of the influence and authority of the parents, of the comforts of the home, of the playthings, of how children are regarded, will indicate the foundations upon which the educational structure is based. The ancient Jew regarded children as the gift of God, and therefore he never neglected education in the home, even when later he found it necessary to send his children to school. The Hindu regards the child as his property, which he may dispose of by killing, by sale, or which he may rear, as best pleases him. Hence nothing but stringent British law and vigilant police prevent him from murdering his children, especially the girls, or selling them to husbands, if he chooses to do so. There is no such regard among the Orientals for the sacredness of the person of the child as among the Jews, and the Christian civilization has adopted the more humane interpretation. The family was the first school, and only when diversified duties and the increasing demands of civilization made it no longer possible properly to train the children in the

home was the school established separate from the home. And no matter how good the school, there are certain educational duties which belong to the family and always will belong there. The importance of the study of the home thus becomes apparent; and the student must become acquainted with the inner life of a people, which is to be found in the home only.

3. *The Schools.* — We are now ready to study the schools, — the elementary, and the higher schools in order. The schoolroom and its apparatus, the teacher and his preparation, the course of study, the methods of instruction, the discipline, and the results obtained will each receive attention. The improvement in each of these as one passes down through the centuries — how sanitary requirements are observed, how discipline is less brutal, how teachers are better trained, how courses of study are more practical and psychological, how women gradually obtained greater opportunities — will be noted with deep satisfaction. This cannot fail to bring inspiration to the earnest teacher. Indeed, the history of education is full of inspiration from beginning to end. That is another reason why the young teacher should begin with it; for, if he has no yearning for the great work of teaching, if his heart is not stirred by the efforts of Socrates, Fénelon, Comenius, Pestalozzi, or Froebel to bless their race, he is not cut out for a teacher, and the sooner he knows it the better.

4. *Educational Systems.* — We are apt to boast of our American public school system. It is not my purpose to discuss that system at this time. It has done great good and is justly our pride. The great majority of our people obtain all of their education in the common school, and

the product, partly at least of the common school, is the most intelligent and enterprising people on God's footstool. I do not give the credit of this by any means entirely to our school system; but it must have its share of the glory. Our mixed blood, our rigorous climate, our unstinted resources, our primitive conditions, our wonderful opportunities for wealth and advancement, — all these have contributed to make us what we are. But many of these conditions are gone forever and new conditions confront us. Is the school system which sufficed a century ago under other conditions to be continued forever? Or shall we study the systems of China, Rome, Greece, Germany, France — those of the past and those of the present — to see what we can adapt to our American civilization?

History of Education opens the door to such a study. The time has come when American teachers and American thinkers must enter that door and seek for a remedy for the weaknesses in our system, — weaknesses which grow more and more apparent every year.[1] The scientist takes the result of problems that others before him have solved, and goes forward to new fields of investigation and new truth. With less wisdom than pride our law-makers have ignored the lessons which the world teaches concerning educational systems, being determined to work out their own theories. Hence we have made but little progress. Let us, therefore, learn lessons from the experiences of others and apply them wherever they are applicable.

5. *Methods of Instruction.* — If a certain method of instruction is pursued for a long time, it must produce certain marked characteristics. The Chinese method is an

[1] See Chapter XVI.

illustration of this truth. For thousands of years their method has been the repetition of facts or data, without the slightest reference to the intelligent comprehension. The memory is the only faculty cultivated. The pupil who can best retain facts makes the greatest progress. In the early years no effort is made to bring the child to comprehend. Hence, as but few children attend school for more than three or four years, but few Chinamen may be said to have been taught to think. It is said that *every Chinaman can read.* I add, but *few Chinamen can read.* Both of these statements are true. To explain this paradox, let me say that all learn to *call words,* but few *understand them;* all have the *form,* few have the *content* of reading. It is not reading when the content, the meaning, is wanting.

Now, what is the product of this non-thinking method? The late war between Japan and China answers the question pretty well. A people of forty millions defeated four hundred millions: it was *thought* against *tradition;* to-day against four thousand years ago; intelligence and determination against bluster and brag. The product of the Chinese method is an egotistical, superstitious, lying, non-progressive individual. He is inventive enough, but his power of invention does him no good as he does not know how to use its results. The Chinese invented gunpowder, the printing-press, and the mariner's compass thousands of years ago; and yet the world was not better, richer, or wiser thereby. He could not apply his inventions, or utilize them for his own improvement, aggrandizement, or defense. He is imitative enough, but that power cannot be relied upon with him, as the California woman found. She taught her Chinese cook how

to make a cake. In the process she broke three eggs and threw them into a dish; but the fourth was bad and she threw it away. Her Chinaman made a cake the next day; he broke three eggs, and threw away the fourth without discriminating whether it was "good, bad, or indifferent." The Chinese method, then, suggests what not to do. A study of the methods of the Hindus, the Spartans, and the subtleties of the Scholastics, will prevent the teacher from falling into their serious errors.

We hear a great deal about the "Natural Method" of teaching modern languages. A few years ago W. T. Stead, editor of the *Review of Reviews*, published a series of articles showing the remarkable progress of his children in learning French under a French teacher who employed the "Natural Method." The Frenchman had blundered upon the method by attempting to learn German while shut up in his room with a dictionary and a German grammar. While he was failing in this, a baby learned to speak its mother-tongue. Hence the Frenchman evolved a "new method," namely nature's method, the method the child used. This he tried on Mr. Stead's children, having them daily from three to five hours for seven months. They were able to write simple compositions in French, converse with some freedom, and read fairly well. Not a very remarkable feat by any method when one remembers the number of hours they were under their private tutor. And yet it was heralded as a new and great discovery! The truth is, Roger Ascham in England, Montaigne in France, and Ratke in Germany, had each practiced the same or similar method from two hundred and fifty to three hundred years before, and Pliny had taught practically the same method fifteen centuries earlier still. A knowledge of the history

of education would not have robbed the Frenchman of the credit of any success that he might have gained with these children, but it would have prevented his ridiculous claim of a new discovery.

It is to prevent such situations as the above that I urge the study of this subject. But there is a much more important reason for this directly in the field of methods. A study of the inductive method of Bacon prepares the teacher to understand the spirit of research and investigation which characterizes the nineteenth century, and it explains at once the wonderful progress made. It also opens the eyes to the limitless and ever-widening field before us. A study of the methods of Rousseau takes the teacher into the field of nature study and explains the recent movement in child-study. A study of Froebel explains the Kindergarten, a study of Pestalozzi shows the beginning of object teaching and the taking of the child to things, while a study of Comenius indicates the beginning of illustrations in text-books. And so I would expect the study of the history of education to indicate the source of any particular method and thereby assist the teacher in understanding it; to prevent experiment with bad methods by showing where they have been tried and failed; and finally, to make acquainted with methods that have stood the test of time and been proven worthy of adoption.

6. *Inspiration from Great Teachers.* — Not least important of the benefits to be derived from history of education, is the knowledge of the great men who have made that history. Every teacher should be acquainted with Socrates, Plato, Quintilian, Augustine, Erasmus, Luther, Comenius, Pestalozzi, and a host of others. On the score of general information this is essential. There is no more excuse for

ignorance on the part of the teacher concerning these men than there is for lawyers to be ignorant of Coke or Blackstone; ministers to know nothing of Luther, Wesley, Beecher, or Hodge; or physicians never to have heard of Harvey, Pasteur, or Koch. We claim professional standing with other professions; that claim cannot be maintained unless we meet the requirements of a profession, and one of these requirements certainly is a knowledge of the men who have given us a history of education, as well as of their works.

This much for a general and professional knowledge; let me point out a few instances in which the great teachers of the past may furnish inspiration, comfort, encouragement, and hope to every individual teacher who needs help. And there are none of us who do not have our moments of discouragement, times when our best efforts seem to bring only failure. We need sympathy, and do not know where to turn to get it. But I want to tell the young teacher that the history of education furnishes plenty of examples to meet every contingency and every phase of the teacher's life. Sometimes failure stares us in the face. Go to Comenius for comfort. Twice burned out and all his property, his books, his valuable manuscripts destroyed; banished forever from his native land; often persecuted, poor, and without friends, he still persevered until he compelled recognition and became the foremost educator of the seventeenth century. Or Pestalozzi — where does history furnish a more pathetic example of constant failure. He tried the ministry, and failed; he tried the law, and failed; he tried farming, and failed. We find him an old man with a long list of failures marked against him; and yet he loved humanity, his

heart bled for the poor and lowly, and he persevered. "He lived like a beggar in order to teach beggars to live like men." We have seen that when offered political office he replied in words that make every teacher's heart thrill with emotion and every fiber tingle with joy. "*I will be a schoolmaster.*" Ah, there is nothing nobler, nothing better, after all, than to be what Pestalozzi was, a teacher! Follow him once more as a teacher and you do not find immediate and continued success.

Indeed, his sun went down in a cloud, but not until he had had princes, and philosophers, and statesmen at his feet, and until Germany, and France, and England, and Russia, and America had heard his message, and begun a work of educational regeneration that will go on till the end of time. So how can the consecrated teacher help finding encouragement through the study of the life of this man?

The life and teachings of Pestalozzi suggest an analogy with One far greater, wiser, and nobler than he, the Great Teacher, whose life, whose pedagogical principles, and whose practice, both in teaching and in living, are ever to be the highest type for the teacher. That life and that character will influence the teacher just so far as he seeks to know and be guided by it, and success will come only according to the measure with which the spirit of the Great Teacher becomes our spirit. "He went about doing good."

CHAPTER XVIII.

THE RECITATION.

A GREAT deal of importance must naturally be attached to the recitation. In it the teacher shows his method of instruction, his ability to interest and hold the attention of the pupils, his mastery of the subject, and his power of imparting knowledge to the class. One who lacks the power of successfully conducting a recitation will not succeed as a teacher. It is the most vital element of the every-day duties of the schoolroom, and it means a great deal more than formerly.

Origin of the Term. — It is probable that we get this term "Recitation" from the early practice of "hearing" lessons. The teacher read the question from the text-book and then took notice whether the pupil recited the answer which had been committed to memory also from the text-book. There was no *teaching* required by this method; and anybody who could read, write, and cipher a little, and maintain order could "keep school." We have better trained teachers and better methods, but we have no other word to indicate this exercise and must therefore continue to use the word "Recitation." There is a double office to be fulfilled, however, namely, *recitation* by the pupils to show that they have gained the mastery of the subject, and *instruction* by the teacher. These two activities must be

harmoniously employed to secure the well-balanced recitation.

Herbartian Theory. — The German educational philosopher, Herbart, and his disciples, have given a great deal of attention to the recitation. Indeed, all German normal schools and teachers lay great stress upon this subject. According to the Herbartian theory there are five steps in the recitation, namely, *preparation*, *presentation*, *association*, *recapitulation*, and *application*. I propose to present this theory, with such modifications as personal experience and practice may suggest. Let us study each step in detail.

Preparation. — In considering this topic I do not mean the preparation of the teacher, that is, the general preparation for the work of the profession, nor the special preparation for each day's work and for each class — this is taken for granted. I mean that the child must be prepared. I suppose that if a Dakota farmer were to go out on the unbroken prairie and scatter wheat at the proper season, some seeds would sprout and grow; but he would certainly get no crop. He prepares the soil thoroughly and then sows his grain, and in due season is rewarded under Providence with an abundant harvest. The rich soil was there all the time, and the sunshine and rain contributed their share; but until the soil had been prepared he was a foolish man to expect a crop, no matter if the seed was of excellent quality and bountiful in quantity. Is not the analogy complete with the child? Is it not equally foolish to sow the seeds of knowledge in the child's mind without preparing him to receive it? And yet how many

teachers scatter excellent seed, it is true, and a plenty of it; they scatter it upon rich, virgin soil that is capable of yielding ample fruitage; they sow it, too, at the right season, but they get only a small product as the result of their earnest labors. *They have not prepared the soil.* Just as the farmer prepares the ground before he sows the seed, so the teacher must prepare his pupils for the lesson. This is the first step.

But how shall this be done? I reply, by calling up whatever related knowledge the child may already possess on the subject. Let us illustrate by a concrete example or two. Suppose you wish to teach a class about the tiger. Have the children talk about the cat; if any have seen a tiger let them describe it; show them pictures of the tiger. In this way they will have their interest awakened, and will be prepared for the lesson you wish to teach. If you are to teach percentage, call up the knowledge of decimals. To prepare a class for the study of the battle of Trenton, study Washington's retreat across New Jersey, note the sense of security of the British, find out the German way of celebrating Christmas. All of these things must be known before the class can study the battle of Trenton, and this knowledge must be brought to the front. So with every recitation, the child is prepared for the apperceptive process, for the assimilation of the new by calling up the old, and through this is made ready for the introduction of the new material. Let the last word to the teacher upon this topic be, *prepare the soil before you sow the seed.*

Presentation. — Having prepared the ground, the next step is to sow the seed. The teacher must *instruct* and

not simply hear lessons. This does not mean that the teacher does all the talking. There must be telling by the pupils as well as by the teacher. They "learn to do by doing." Self-activity is the most important principle of education. Judgment is necessary to determine how much shall be told the pupils and how much they shall be left to find out for themselves. A whole essay might be written on this point, but it must suffice here to say that pupils should be encouraged to help themselves, while the teacher should not allow them to wander until they are discouraged when a word will start them in the right direction. I once spent three days on a problem in arithmetic that I could have mastered in an hour with a little hint from my teacher and thus have saved all my floundering and waste of time.

A person lost in a great forest wanders about in a circle. It would be foolish for him to refuse the kindly offices of one who knows the way, on the ground that he will know the forest better if he find his way out himself. While this might be true, the knowledge thus gained is likely to cost too much. So the teacher must simply guide the child when the way becomes too intricate for him, but he should not do the work for him. Again, the presentation must not be simple entertainment. I fear that too often we make our instruction a matter of mere entertainment. Of course the children must be interested, but if our purpose does not carry with it the idea of driving home some important truth it falls short of a proper ideal. In the presentation of the lessons, objects will be used, illustrations employed. The concrete has a large place in the elementary school, and some place throughout the whole curriculum, especially in science teaching. Use objects when they will

assist in enforcing the truth or in making it vivid; but do not use them when they are not needed, that is, when to present them is a matter of mere entertainment. Present the lesson clearly, concisely, logically, and with such force as to drive home its truth. Present it in many ways and many times, so that all sides of it are brought out and all types of mind are met. One child will grasp your meaning by one form of presentation while another child needs a different method. Hence the teacher must be familiar with different methods. Then, too, care must be exercised in choosing the right material. A five-year-old boy was sent to the Kindergarten for the first time. He came home at the close of school thoroughly indignant, and said to his father, "I'm not going there again. It takes too much of my time." The material presented had not been suitable for that boy. As much judgment should be shown in not getting beneath the capacity of the child as is shown in not shooting over his head. "Get down to the level of the child," is a good motto, but, I add, be sure and not get below his level.

Association. — Having presented the new material, the teacher must be assured that it is assimilated. It is not what we eat that enriches the blood, but what we digest. Just so it is not what is given to the child that contributes to intellectual growth, but what he appropriates, what he assimilates. The related knowledge that he already possesses must now be brought forward and utilized. Of course this has already been done in a measure in the foregoing steps, but now the act of association must be definitely carried out. The *new* must not be left a stranger but must be thoroughly established and made at

home by association. It is a well established psychological truth that isolated facts are the hardest to master and related facts the easiest. Therefore, the greater the number of facts already possessed by the child which can be associated with the new, the sooner and more effectual will be the mastery. We call this process *apperception;* and if we fail to secure an apperception of the new, we have brought the truth simply to the threshold of the child's consciousness and then *shut the door in its face.* The teacher should often ask himself the question, *Have I brought this truth over the threshold and into the inner consciousness of the child?* Or is it still a stranger hesitating without the portal? How often facts that we supposed had become familiar to our pupils were found after all to be strange and unknown. It is because by many repetitions, by a variety of methods, by thorough association, we have not really made the apperceptive process complete.

Recapitulation. — Kern says, "Complete mastery of a subject has not been gained until the child is able to reproduce it in a logical, intelligent statement." That means, for example, that after a topic or period in history has been discussed, the pupil must be able to reproduce all of the leading facts and lessons in logical order; it means that after hearing a lecture or sermon he must be able to give an outline of it; it means that when he understands how to work problems in arithmetic, or has mastered a principle in grammar, he can clinch his knowledge by a rule. I know that many teachers do not believe in teaching rules, and I agree with them so far as teaching the rule at the outset is concerned; but I am profoundly convinced that to omit the recapitulation, summary, topical statement,

outline, rule, or whatever you choose to call it, at the end of a discussion, is to leave the knowledge at the threshold. After the child has worked an example on the blackboard he explains it step by step; but he does not leave that subject until he is able to tell how any example under that class is worked, and that is a rule. Having learned how to work the individual example, still further, having mastered the method of working all examples under that head, and being able to recapitulate in the form of a rule made by himself, he should then commit to memory the rule of the book.

This gives him norms correct in language, accurate and exact, to which he will ever after refer. The more norms one has to fall back upon and to guide him the surer he is of himself. Recapitulation embodies the idea of review, repetition, drill. Every teacher knows that we must go over our work repeatedly until it is fixed. We do not *drill* as much as we ought in our modern methods, and hence there is so much smattering, — "a little of everything and not much of anything." The wonderful ability of those boys described in the chapter on a Summer Trip (p. 121) to recapitulate the facts recorded on the Luther monument is an example of what can be done by following this method of the recitation.

Application. — The knowledge obtained should be applied in practical life. It is not enough that the child can multiply six by five in the multiplication table, he must know if he buys of the grocer five pounds of sugar at six cents a pound, what it comes to. The child regards the school as one thing and life as another thing, separate and distinct. The school should prepare for life; and appli-

cation, the final step in this process, is most essential to that end. Abundant opportunities to apply the lessons of the school are found on every hand. A house is building not far from the school. In the excavation of the cellar, the building of the cellar walls, the erection of the frame, the siding, plastering, painting, simple, practical problems are involved which cover about all of the arithmetic needed in life. Why not set the pupils at work upon these real problems? Let them measure, and compute, and find cost. They will not only be interested, but the problems will have another meaning to them than the problems of the book.

This is the final step in the recitation. If each of these steps has been carefully followed there should be thorough knowledge and mastery on the part of the pupils. It should be remarked that to attempt to employ all of these steps in the period which we call the recitation, often covering not more than fifteen or twenty minutes, to feel that one must go through them all in that time, would often be impossible. Indeed, it would soon merge into a formalism that would destroy interest. The originality and individuality of the teacher must always remain the strongest elements of success in the recitation. Nothing should hinder the freedom of the teacher in the work of instruction. But while the teacher is not to be thus circumscribed, it is well that he should have a plan of procedure which will serve as a guide. It may require a number of days to compass the work that I have' outlined, rather than a single recitation, but the teacher should not leave the subject until he has successively given all of the steps.

CHAPTER XIX.

THE SWING OF THE PENDULUM IN EDUCATION.

In education, as well as in politics and religion, we Americans are extremists ; we swing from one extreme to another. It has come to be almost a proverb in national politics that at the congressional election succeeding the election of president, the party opposed to him will be victorious. I am not writing a political essay, nor am I making prognostications as to the complexion of our next national congress ; I am simply using a well-known historical fact to illustrate the educational lesson which I wish to draw.

Extremes in Politics. — Nor have we to look at national politics alone to find cases in point. I have known New York State to cast a majority of fifty thousand for one party, and the very next year cast a majority of one hundred and ninety-three thousand for the other party. Indeed, I do not know but an even greater swing of the pendulum has been recorded since that time in that state. These great upheavals, "land-slides," as they are sometimes called, are very common throughout our country. Without doubt they indicate a very national characteristic, a characteristic which is produced partially, at least, by practices in our schools.

I doubt if any one would claim that such upheavals are

an indication of stability of government. Laws are passed at one session of our legislatures and promptly repealed at the next. Three times within a half dozen years great and vital changes have been made in our tariff, which have destroyed confidence, seriously interfered with business, and left us still quite uncertain as to the future. Of course no one will deny that the sooner bad laws are repealed, and the sooner the "rascals" are "turned out," the better. But I am pleading for more conservative action, which will prevent the bad laws from ever being made and the "rascals" from ever being chosen.

In Religion. — The same disposition to go to extremes shows itself also in religion. Many a man goes to extremes in sin, thinking that sometime some great overwhelming force will overtake him which will turn him entirely around and then he will abound in righteousness. We all have known of some such cases as this, where the whole current of a bad life has been turned by the power of the spirit of God, and that life has become as earnest for good as it has been for evil. But such men are apt to be spasmodic in their religious lives, living under a high state of religious activity while under special stress and easily falling away when that stress is removed. I doubt whether such Christians are as useful as those who have not sunk to such depths of iniquity or risen to such ecstatic heights, but who have lived steady and consistent lives, never going to either extreme, but daily serving their God and their fellow-men because it is a part of their meat and drink to do so. Americans are apt to misjudge the religious life of the German people because it lacks the outward demonstrations to which we are accus-

tomed. They go to neither of the extremes above mentioned. But I am able to testify, after most intimate connection with the inner life of Germans, in their homes, in their churches, and in their business relations, that they believe and practice true Godliness with sincere faith and charity. I believe that the land of Luther shelters the most profoundly and consistently religious people among all the Christian nations. Therefore I do not contribute money to send missionaries to convert the Germans. "By their fruits ye shall know them," said the Great Teacher, and measured by that standard, we could learn many lessons from them. In their love of home, their unostentatious charity, their religious training of their children, their truthfulness, their honesty and uprightness of dealing, their carefulness in the contraction of debts and their faithfulness in discharging debts contracted, their obedience to law and love of country, their genuine piety, and their profound belief in a Supreme Being, they are unsurpassed, if not unequalled, by any people I know. It is true that they do not go to extremes in religion; but that does not prove them any less Godly, nor does it indicate inconsistent Christian life and character.

Temperance. — One more illustration of our tendency to swing to the extremes of the pendulum. A few years ago we had a crop of temperance lecturers whose chief qualifications were the depths of drunken degradation through which they had passed. They vied with each other in telling stories of their personal degradation and drunken debauchery. Sensitive women and innocent children were served with accounts of vile life, sometimes real and sometimes imaginary, which certainly they had better never heard.

Doubtless the story of redemption connected with each case may have encouraged other fallen men to hope, but I think that far more harm than good was done because of the evil effects upon those who were innocent. Such stories should be withheld from children for exactly the same reason that trashy novels and newspaper accounts of crime should be withheld from them. Now, I do not believe that one needs to have been a drunkard to be a temperance man, nor do I believe that a man is a better temperance man because he has been an inebriate and has reformed. It is once more the swing of the pendulum in American life which is thus typified, and I submit it is a characteristic that indicates weakness rather than strength.

Other examples might be given to show the tendency of the American people to extremes. I have enlarged thus fully because I wished to prepare the way to show that it is the duty of the school to look beyond its own narrow limit, and not only to prepare the children for right lives, but also to study the evils of society and seek to correct them. It is the schoolmaster who won the victories of Prussia and who is preparing France to win hers. If the American republic shall rise to the fulness of its opportunities, it will be because the schoolmaster has been at work and has understood and measured up to his responsibilities. But there are extremes in our educational practices which I think it will be profitable for us to study. Young teachers will hardly believe some of the things that I describe, but the older ones can easily appreciate the argument because they remember the history.

Let us look at some of the movements during the last quarter of a century in which educational practice has swung from one extreme to the other.

Spelling. — A few years ago a cry went through the land: "Down with the spelling-book." The old practice of learning columns of words from the spelling-book, and the accompanying definitions, was justly condemned. The definition was often as meaningless to the child as the word defined, and no attempt was made to make either intelligible. The results were unsatisfactory, and the good spellers were only those who had a "knack" at spelling. Even these were not to be relied upon when it came to the almost sole use of spelling, namely the written expression of thought. The old fashioned spelling-school was a splendid opportunity for the boys and girls to get together and have a good time, but it did not make good spellers. The friends of reform (and reform was sadly needed) urged that the child must learn to use the words he needs; and these words were to be selected from his reading-book, his geography, his history, etc.

Without doubt this is a sound pedagogical principle, which at once appeals to every thoughtful teacher. But still our pupils are poor spellers. The remedy is not a complete success. We have gone to the farthest extreme, and parents criticise the schools because their children are poor spellers, while teachers are obliged to admit that the results are not all that was hoped for. Of course there are many more subjects taught now than were taught in the old-time school; but with our better teachers and equipment, with improved methods of instruction, more may justly be demanded of the present than of the old school. I think we must admit that the abolition of the spelling-book was a mistake. Many schools have recognized this and have reinstated it, not indeed to its old place, but as a supplement to the spelling which is taught from

every subject of the school course, in every written exercise. The child will not get enough spelling from incidental work, but must be drilled in that as in every other subject. He must not be taught to spell the, to him, meaningless words, but must secure a much wider vocabulary than the incidents of his school work furnish; and there are well-arranged spelling-books which offer him just such a vocabulary.

Another movement was stimulated by a closer study of the methods of Pestalozzi which led to the greater use of objects.

Object Lessons. — Who among the older teachers does not remember the "object lesson craze"? It is true that the teaching of a quarter of a century ago was singularly destitute of concrete illustrations, and that but little was done that was in harmony with the first law of mental development, that of the employment of the sense-perceptions. The instruction was hard and dry, requiring but little pedagogical knowledge or skill. Indeed, the dearth of trained teachers made such a method necessary, and any one who could hold the large boys in check might be engaged to "hear" the lessons and "keep" school. But the first institution in this country to catch the spirit of the "New Education" was the Oswego Normal School, and this school became widely celebrated for its "object teaching." All honor to that noble institution for the inspiration it has given to American education, and all honor to its revered principal, the late Dr. E. A. Sheldon, for the pioneer work he did in stimulating higher ideals, and in introducing modern methods into our schools. Every Oswego graduate went forth to preach and practice the use

of objects in teaching children. Many of those graduates were imitators rather than thinkers, and their faith was often grounded on the example set by their teachers in the practice school rather than on fundamental principles. That led them into serious errors without their being able to find their way out. They lacked educational philosophy. Nevertheless, they were the means of a great forward step in educational practice. The Oswego movement was not a new theory, as Germany had been using this idea for half a century; it was new to us. We learned the lesson superficially, as we do many lessons from other countries. And so it was objects, objects, and nothing but objects, the more objects the better. In teaching the number six, the teacher brought in beans, and corn, and marbles, and blocks, and splints, and fruit, — anything and everything that could be put into the children's hands. It is now understood that a vital error was made in this practice, for the attention is divided and distracted by the many objects. A psychological principle was violated; for every particle of attention given to the color of the object, to the taste of the apple, to the desire for possession, is just so much attention withdrawn from the purpose in view, which is to teach the number six. And so the introduction of many objects defeats the very end, in part at least, for which they are used. A single object uniformly used would have answered the demand for the concrete without distracting the child's mind with a multiplicity of concepts foreign to the main end sought, the teaching of the number six.

We are swinging back again from this extreme. Is not, then, the conservative position the correct one, namely to use concrete illustrations when they are needed for the best presentation of a lesson and to abandon them

when they are no longer necessary? They may be needed in the laboratory of the high school or college, or in the clinic of the university. No rule can be laid down as to when concrete examples may be abandoned except the one suggested, namely, when they are no longer needed.

Use of Text-Books. — The old method relied upon the text-book, and what we have said about untrained teachers applies equally well here. But a few years ago the cry was "Throw out the text-book." Because it had been *abused*, it was claimed that it should not be *used*. Teachers were forbidden to have a text-book in the class, no books were placed in the hands of the pupils in some subjects, and work was outlined without reference to text-books. Again we swung to the opposite extreme of the old method. But it was found that the work lacked coherence, that it was not steady and progressive, in a word, it was like a chain, some links of which are sound and others weak, some are of steel and others of sand, and indeed, sometimes the chain is broken in many places so that there is no connection between its parts. Therefore we have come back again to the use of text-books, making them our guide, our servant, and not our master. Thus teacher and pupil and parent have some criterion of progress, while the teacher draws from them what facts and inspiration they possess, but is not hindered from drawing also from other books, from life, and from his own knowledge and experience.

I might cite other examples in our school practice to illustrate the swing of the educational pendulum. Take the expulsion of the Bible from the schools in many states, a result obtained a few years ago by those who

were eager to prevent sectarian instruction. But if the signs of the times indicate anything, it is that a mistake was made, and that public sentiment is turning towards a demand for some recognition of God in our schools. Then we have the kindergarten, the child study, the elementary science craze, and many others. Now all of these possess good in themselves, — let no one think for a moment that I do not believe in all of them; but I do not recognize that our educational system revolves around any one of these. Each has its place, and some time or other will settle into that place in our school system.

Conservative Action. — We are gradually approaching the truth; and if we must go first from a present bad practice to its extreme before that bad practice can be corrected, then by all means go to the extreme. But do we need to do this? We have found that the other extreme is an error also, though perhaps not so bad as the original one, and our schools suffer thereby. They give ground for the charge of "fads," which charge, though often unfounded, has an element of truth in it. I think two factors in our educational practice will prevent our going to extremes and at the same time secure to our schools a healthful stimulus of progress and an investigation into whatever is new. These factors are: (1) a knowledge of educational principles, which will enable us to determine what is true and what is false, and therefore to adopt the one and avoid the other. (2) A more thorough examination of the merits of a new scheme before either endorsing or rejecting it. We try too many things after a superficial knowledge of them. Let us weigh and examine each new theory from all sides most carefully;

and if it stands the test of such examination, measured by educational principles, let us not hesitate to introduce and defend it. Thus our schools will not swing forwards and backwards, gaining a little each year it is true, but every movement will be steadily and strongly forward, never to recede from the vantage ground gained. Such a conservative course will disarm critics, give courage to the teacher, be a great blessing to the children, exert a powerful influence on our national character, and gain the confidence of all.

CHAPTER XX.

WHO ARE RESPONSIBLE FOR THE EDUCATION OF THE CHILD?

A Great Problem. — The education of the child is the greatest problem that can interest the human mind. It is the problem of this age, and has been the problem of all ages. It has occupied the thought of the greatest men that have lived, — Confucius, Socrates, Plato, Saint Augustine, Charlemagne, Erasmus, Luther, Locke, Bacon, Comenius, and hosts of others. Upon its solution depends the future of the child, the home, the Republic, and, in its best and broadest sense, the eternal welfare of mankind. This problem is an ever-changing one. How the child of the primitive nomad, or the Persian, or the Spartan, or the Roman should be educated was a very different question from that which confronts the modern civilized people. The nomad father could well teach his boy all that he needed to know, — how to strike his tent, to care for his flocks, to sling the stone or hurl the spear in battle or chase, to prepare the skins of beasts for his clothing. But the increasing demands of civilization added not only to what the child must know, but also absorbed the attention of the father in meeting these new demands, thereby compelling him to turn over the education of his children to some other agency. Hence the necessity for schools and teachers.

But it is by far too much the tendency in these days to relegate the education of the child entirely to the school, and parents often find fault with the progress of their children, with the subjects taught, and with the methods employed. It is always easy to criticise, but it is not so easy to point out the remedy. Then, too, lack of proper investigation often brings unmerited criticism. The parent asks his child to read aloud an article from the newspaper, and if the child stumbles, mispronounces, or shows a lack of comprehension, the parent at once condemns the school. Or perhaps the child misspells some words in a letter to his father, the decision is at once made that the school is a failure. "There are too many new-fangled notions, the schools are not so good as when I went to school," is the hasty verdict.

Now, I am not an apologist for the failures of the school; if the child of thirteen or fourteen of average intelligence cannot read intelligibly, spell correctly, write a legible hand, perform any operation in arithmetic needed in practical life, and relate the principal events of the history of his own country in good English, he has not been well taught. Not long since I saw a composition of perhaps one hundred to one hundred and fifty words by a little girl not yet nine years of age, and there was not a misplaced comma or period, not a misspelled word, not a grammatical error, not a mistake in the use of capitals, while the penmanship was superb. Besides this there was connected thought and interesting material. Now that composition came to me just as it came from the child's hands, without a word of correction or a suggestion from any one. This child is not a prodigy, she is simply a bright, intelligent child who has had good home surround-

ings and excellent school training. I would like to ask the men and women who were at school twenty years ago how many children fifteen years of age could have done as well at that time? There certainly were very few schools that accomplished such results.

I want to say in passing, that I believe that our schools are making better readers, better spellers, better arithmeticians, better speakers and writers of English, and more intelligent men and women, in this year of our Lord than ever before in the history of the world! And so, I deny the charge that our schools are a failure; but that the best education for the child is not yet reached by far, I readily admit. That we may approach more nearly to the ideal, we must engage all the agencies that may be and should be employed to that end. Who, then, are responsible for the education of the child? There are at least five factors; namely, the *home*, the *school*, *civil society*, the *state*, and the *church*. Each of these has its allotted duty, which, if neglected, can scarcely be provided for by any or all of the others. Let us consider them in order.

The Home. — From the time of the earliest establishment of the home, the care and training of the children committed to it has been one of the most imperative and holiest of all its duties. No people of antiquity appreciated this charge as did the ancient Jews. Children were the "gift of God," and it was the duty of the father to train them up in the "nurture and admonition of the Lord." In the best days of Rome the matron found her highest pleasure in training her children; and we have not only "Cornelia's jewels," but the noble Cornelia who esteemed her children as precious jewels. Indeed, as we have seen,

before there were schools, there were homes which were the sole means of education. Afterwards schools became necessary, and to them was committed the chief duty of training the young. But I doubt if the home is thereby absolved from its duty, certainly not wholly. It must not be forgotten that the child is placed in care of the school for only about five hours a day, for something like two hundred days in the year, and for a limited number of years. But the parent is never absolved from responsibility towards his child from birth to manhood. He cannot shirk responsibility, even during the time the child is at school. It is clearly his duty to keep watch over the intellectual, moral, and physical growth of the child; to see whether bad habits are being formed, to note the character of the lessons assigned, and to see that the home work is well done.

If the intellectual work cannot be shirked by the parents, how much more must their attention be given to the moral and spiritual training, which also is a part of the education of every human being. The true home must always be the most important influences in the education of the child, and its responsibility cannot be relegated to the day-school, the church and Sunday-school, or to any other agency, — first, because children are a charge given to the parents by God; second, because their interest in their own offspring must always transcend that of others; and third, because such a large proportion of the child's life is under their direct care. Of course the technical and professional sides of the educational work belong to the teacher. It is not expected that parents shall instruct their children in the lessons; no teacher should send pupils home with work that will require explanation from the parents; but parents should see to it that the children

attend to the home-work assigned, should keep them regularly at school, and should keep track of their progress in the school.

The School. — This phase of education hardly needs treatment, as every one acknowledges its responsibility. The trouble is that no other agency is recognized. Now, I do not want any teacher to slacken interest one whit in trying to secure the complete education of his pupils, regardless of all other agencies that also have their part in the matter. It certainly is true the other agencies are often so demoralizing that if the school does not save the child it is lost indeed. It is also a blessed truth which compensates for many of the teacher's discouragements, that many a man is following a useful and honorable career solely because of the inspiration given him by a faithful school-teacher. But if the teacher has done his best, and still there is failure, I would have him know that the responsibility cannot rest on his shoulders alone.

I would have parents also remember that, while the school is for the purpose of properly educating their children, it is only one element. When parents criticise the school for failing to reach their ideal, I would have them ask themselves, "What am I doing in this important work?" The school has the advantage over other educational means in that it is an institution equipped and set apart for instruction, it employs persons trained to teach, it has a clearly marked-out purpose in its course of study, and the children are set at work to learn definite things at a definite time. The school must teach the conventionalities of education, such as reading, writing, spelling, arithmetic, etc. That is the professional work of the school, and parents should not interfere

with it, but may justly complain if it is not well done. Much, therefore, may properly be demanded of the school, and I would have it fully measure up to its purpose; but I would have it remembered that other agencies, too, must contribute their share in the education of the child. Recognizing the importance of the school in the education of their children, the parents should see to it that everything that money can procure in the way of competent teachers, comfortable schoolrooms, and material equipment is furnished.

Society. — Society, too, has its work in education. Just what the work of society is in this respect, is rather difficult to define. I may make my meaning clear by two or three illustrations. Who that has lived for a period of years in a small college town has not felt the uplifting influence and culture of the surroundings? Indeed, it is well understood that the atmosphere of the college is one of the best things connected with the four years a young man spends there. But this influence is not limited to the students and professors; it reaches all of the families of the community, stimulating many to seek higher education who otherwise would not have aspired to it. I have seen this influence affect not only the children of ignorant laboring men, but the men themselves. Not, it is true, to seek a college education, but to elevate themselves intellectually through the varied means that a college town offers, such as lectures, association with educated men, the atmosphere of the community, etc. The presence of a college or higher institution of learning is a blessing far beyond its mere teaching facilities. It raises the whole community intellectually and morally, and therefore parents

act wisely in choosing such a place in which to bring up their children. Ex-president Cleveland, or perhaps Mrs. Cleveland, has shown appreciation of this fact in the selection of Princeton as their home.

Why is it that so large a proportion of the boys and girls of New England towns are looking forward to a college education? Is it not because of the well-equipped high schools in these communities, and the many colleges almost at their door, that has created among them a sentiment for higher education? If so, those who establish a high school in a town or village are building far broader perhaps than they think. The very presence of such an institution has an influence upon many who never enter its doors. This is what I mean by society as a factor in education.

Let us illustrate this same idea by studying the other extreme. Suppose we go to one of the new western towns that have sprung up in a day upon the discovery of gold. How quickly the level of moral and intellectual life is lowered, and how soon men drop into depraved habits. Even the incorrect forms of speech habitual to the rough miner are adopted, though this was entirely foreign to their former practice. Only a few weeks in close company with sailors or fishermen are necessary for one to drift into the use of their vernacular.

We may illustrate the same idea with reference to the morals of a community. Is it not clear that in a community where there is a low state of morals, or where gross ignorance prevails, society must necessarily exert a bad influence upon the education of the young? And the higher one's social position the greater the influence, whether it be for good or evil. The leaders of society

ought not to forget that their acts are watched by others, young and old, whose moral life is shaped by the example of the so-called "better classes." Many a young girl has excused her bad life by saying, "I'm no worse than Mrs. So-and-so." The moral tone of a community is an important agency in education, for morality is a part of the work of education. Therefore parents should avoid bringing up their children in communities where there is a low standard of moral living and moral thinking. Society exerts a most powerful influence as an educational force.

The State. — It is not my purpose to discuss the office of the state as to the licensing of teachers, furnishing support for schools, building school-houses, supervising the work of the school, or assuming control of public education. This duty of the state is well recognized in our country. But I want to show that in another sense that institution which we call the state is a mighty force in education. By the enactment and enforcement of just laws, by inspiring respect for its authority, by demanding strictest integrity and faithfulness of its officials, by proper economy in its expenditures, the state teaches most valuable lessons to the young. One has only to refer to the debauchery during the Tweed régime in New York City to find a most striking example of the evil effects of bad government upon the education of a people. The presence of a ring in a city government, in which a few bosses control the affairs of the municipality, lining their own pockets at will from the public treasury, rewarding their friends and punishing their enemies, appointing incapable and dishonest men to public positions, cannot fail to exercise a most pernicious influence upon the rising gen-

eration. It creates a sentiment that crooked practices are not so bad after all if the victim is the general public, and it seems to offer an easy pathway to success. It makes a false standard of morality in men's dealings with the municipality or with corporations. Few heads of city departments exact the same faithfulness from city employees under them that they expect from their employees in private enterprises. Watch the street-sweepers, the garbage collectors, or any other city officials, for an illustration of my point. To steal from the city is a less grave offense in the general opinion than to steal from an individual. Such a condition of things, and we must admit that it is common, is an important element in the education of the young. Strict integrity in public affairs as in private, faithful and honest discharge of duty, the enactment and strict enforcement of wise laws, the insistence upon obedience to law, are duties that the state owes to itself to insure its perpetuity, and properly to educate its youth.

The Church. — The final factor that I shall consider is the church. It is not my purpose here to study the function of religious education, this being treated in another chapter. In a country like ours where church and state are separate, even greater responsibility rests upon the former so far as the religious education of the young is concerned. Hence every church-spire, every chapel, every minister of the gospel, every consistent Christian man and woman, is an important element in the education of the community. Every man and child who lives within the radius of the influence of the church is affected thereby. Remove the church from a community,

and not only vice and crime would lift their hideous heads, but ignorance would soon increase. Life and property are safer where churches exist, and therefore every man living in a community owes something for the support of these institutions, even though he may never darken their doors. The necessity of religious culture is universal in man, and without it no one's education is complete. As the school, under our peculiar conditions, cannot undertake it, the church, through its direct influence, and through the silent and indirect influence of its presence, must see to it that this final and all-important side of education is not neglected.

These five factors — the home, the school, society, the state, and the church — are responsible for the education of the child in this land of ours. Let each do its duty in harmony with and support of all the others, so that there may result the highest type of manhood and womanhood, individuals well-rounded in character, fitted for life's duties, and prepared for the hereafter.

CHAPTER XXI.

SELF-CONTROL AND SELF-EMPLOYMENT.

Education is Emancipation. — The process of education is a process of emancipation. The normal child is born into the world with wonderful capabilities, but fettered by ignorance. It is the office of education to remove this ignorance, to set him free. The new-born babe is literally "a little stranger" to the world. He possesses nothing but capacity; and yet what marvelous possibilities are before him! He has no knowledge, no power, but in a few years a world of knowledge may be mastered by him, the forces of the whole realm of nature may be within his grasp and at his command. He has to learn how to see, to hear, to taste, to perceive, to imagine, to think. What a measureless expanse is to be covered between the little child just opening its eyes upon the world and a Bacon, a Newton, an Aristotle, a Gladstone! The child is in the bondage of ignorance; and every act of curiosity, every exercise of hand, or foot, or mind, every question asked, is a struggle towards the light, towards intellectual freedom. For intelligence is freedom, and he who is in the bonds of ignorance is a slave indeed.

The office of the parent, the natural teacher of the child, and of the instructor, is to help the child towards this emancipation. But neither the parent nor the teacher can always be with the child; hence he must be made self-

directive, must be taught how to continue his education after the above-named agencies have completed their work. Success will attend the continuance of that work just in so far as two powers or qualities have been developed, namely, the power of self-control and the power of self-employment. I propose to discuss these powers as ends to be sought in education.

Self-Control. —

> "The noblest lesson taught by life
> To every great, heroic soul,
> Who seeks to conquer in the strife,
> Is self-control."

The Spartan boy suppressed every evidence of pain, and even faced death without flinching in order to win the approbation of his seniors; the Indian stoically endures barbaric torture so as to rob his hated enemy of the triumph of seeing him yield to suffering; the Christian martyr is oblivious to the agony of the stake in his ecstatic contemplation of heavenly visions, and in anticipation of future bliss; the mother conceals her anguish over her sick child with an outward semblance of cheerfulness. These are examples of primitive self-control, the control which nature often demands.

We are constantly meeting in every-day life illustrations of this power or its lack. He who is able to hold himself in complete command, even under great provocation, and not give way to violent temper, excites our admiration. The man who intemperately yields to his desires, whether it be in eating or drinking, or whether it be in the gratification of lust, and is unable to place a proper curb upon them, awakens our pity if not our contempt. It will thus

appear that the ability to practice self-control may be accepted as a criterion in deciding character. Possession of this power means a temperate, well-balanced, reliable man ; lack of it shows itself in intemperance, eccentricity, and instability.

Now, if education has for its main purpose character-building, the training to self-control should be an important function of school work. It should be begun in early childhood, even before the child enters school. The discipline, whether it be in the home or the school, should not be merely that of the stronger intellect over the weaker, — it will of course be that, but I say not *merely* that ; it should be such as will lead the child to weigh and consider, and finally to act from internal rather than external impulse. One or two illustrations will suffice to make this point clear. When the parent gives his child a weekly allowance of money, and holds him strictly to it, he is training that child to self-control. For if he spends all his money on Monday for something that takes his fancy, and has to go without for the rest of the week, he will be more careful in spending his next week's allowance, thereby learning self-control. Another illustration is given in the chapter on " Cautions to Young Teachers " (p. 21).[1] The teacher trains the pupils to do right, not because it is according to the rule, but because it is right. Whenever the teacher places his pupils on their honor, he is training them to self-control.

How to Teach Self-Control. — But how shall self-control be taught to children ? Let me answer, — (1). Make the child feel the loss of the love of those dear to him,

[1] See also Chapter on " Good Order in the Schoolroom."

when he gives way to unbridled anger, to selfishness, or to other intemperate action.

(2). Appeal to his sense of shame, and make him uncomfortable because of his wrong-doing.

(3). When he is old enough, appeal to the fear of God, and the wrong in His sight, as a motive for abstaining from evil and as a reason for controlling himself.

The faithful and patient use of these and similar measures will have the effect of giving children that perfect command over themselves which makes them urbane, self-possessed, thoughtful for others, and which establishes good character. It also furnishes them with a reserve force upon which they can call in case of emergency.

The person who has learned self-control is able to look down from a bird's-eye view upon the individual desires, inclinations, and feelings, to weigh them by rational principles, and to allow or suppress their outward expression at will. To teach pupils this power is a most important end of education. "If I become enamored of the body and its ways, and of the subtleties of a fleeting bodily intelligence, I have forgotten to control these things; and having forgotten that I have a free will given me from heaven to rule what is mine, I am no longer a man but a beast. But while I, who am an immortal soul, command the perishable engine in which I dwell, I am in truth a man. For the soul is of God and forever, whereas the body is a thing of to-day that vanishes into dust to-morrow; but the two together are the living man. And thus it is that God is made man in us every day."[1]

Self-Employment. — The early common school of our country, with its untrained teacher, its large number of

[1] F. Marion Crawford.

pupils, its scanty furnishings, and its few books, was nevertheless not destitute of splendid products. It gave to the world Washington, Jackson, Lincoln, Franklin, Greeley, Clay, and hosts of others, who have wielded mighty power in the political, intellectual, and material progress of our land. The teacher had neither the ability nor the time to do much for these boys; hence they were obliged to set themselves at work, to seek the truth through obscure paths and rough ways with but little help from the outside. This experience doubtless made rugged, self-reliant, ambitious men.

The Early Versus the Modern School. — Now, it is quite common to point to these illustrious examples, and draw the conclusion, that, as they came from the back-woods, ungraded, poorly equipped school, therefore such a school is the best if we are to produce great men. Such a conclusion, however, is quite unwarranted, for the following reasons:

1. If these men became illustrious under such limitations, is it not fair to suppose that they would have been more illustrious had they been favored with better school advantages? They became great in spite of rather than because of such limitations, for surely no one would say that the lack of facilities in the old-time school was a blessing.

2. While no one would minimize the attainments of these wonderful men, it must not be forgotten that it is easier to rise above a low level of intellectual standards than above a high one, and that the standard is much higher now than it was half a century ago. A man may have much higher attainments now and still not be above

the average of his contemporaries, and therefore not stand out with any degree of prominence. In a word, to stand out as a landmark requires far greater attainments than would have been necessary a hundred years ago. A pine tree standing in the midst of an open field is a conspicuous figure; the same tree in the midst of other trees of the same kind in a forest would escape notice.

3. We must wait a generation or two before we can properly estimate the men of to-day. Not one of the above named men was adequately appreciated while living. They were caricatured, ridiculed, maligned, hated, some of them even unto death. But posterity yields them the homage due them. It will be the same with great men now living, for we certainly have them.

4. These men possessed the capacity, and were not to be denied, whatever the obstacles. Erasmus starved himself in order to buy Greek books; Lincoln had scarcely more than three books, — the Bible, Æsop's Fables, and Pilgrim's Progress, but he committed to memory large parts of each of these; Faraday, the newsboy and bootblack, read and studied in his stable-loft until he enlisted the interest of Sir Humphry Davy, who opened the way for him to become the greatest scientist of his age; Franklin, when notified by his landlady that she could not longer furnish his gruel at the same price, replied, "Make it thinner," so poor was he and so eager for an education. These boys all possessed the capacity, and they set themselves at work with the means at their command to accomplish their chosen ends. With this marvelous capacity, and with the superior facilities of modern times, no man can tell what they might have attained.

But in all of these cases we see that the power of self-

direction and self-employment brought victory in spite of the obstacles. It may well be asked whether in our modern plan of education we have not gone to the other extreme, and are carrying the child too much in our arms instead of teaching him to walk alone. We would not go back to the old-fashioned school; but we would learn the lesson of self-employment which it certainly inculcated, and find out how to adjust that idea to our improved schools and our extended means of education.

Success in Life. — Success in life depends largely upon the ability one possesses to employ himself. Observe the "boss" of a gang of workmen, the head of a department in a store, the foreman in a great manufacturing concern, and you will find that every one of these men has risen to his position of responsibility and greater emolument because he knew how to set himself at work. Employers are on the alert to discover men capable of leadership. The world is full of common laborers, but there is always a scarcity of men who can lead and direct others. The young man who watches the clock or waits for the whistle that announces the hour of release, the man who is more alert in leaving business than in beginning it, is not the one who will get ahead in life. To such an employee the contract is merely so much money for so many hours in the shop without the slightest interest in the success of the business. I once called at a great wholesale house in Chicago to meet a young man who worked there. It was Saturday and the store closed at twelve o'clock. I asked a member of the firm for the young man; and he told me that as it was near the hour of closing, my friend would soon be down. Turning to the time-keeper, he said, "Who will be the first man

out?" "Irwin," was the reply. Just then the whistle blew; and sure enough the first man to appear was my friend Irwin, who appeared in an incredibly short time considering that he worked on the third floor and had to remove his working clothes. The fact is, he had used his employer's time in getting ready to leave. A few months later, when business became dull, the first man to be discharged was Irwin!

My neighbor owns a fine estate, and wishes to employ a man to take care of his grounds. Now, there are two kinds of men that offer their services, — one kind consists of those who must be told each morning what to do; the other kind consists of those who simply take charge of the premises, and need no telling. If the lawn needs to be mown, the gravel walk raked, the garden planted, the carriage washed, they do not need to be told; they see what is to be done and can set themselves to do it. Once more it is the power of self-employment. Now, there is no comparison between these two classes of men as to their usefulness and as to the value of their services. The latter carry responsibilities, thus relieving the owner of care and making his beautiful grounds an unalloyed pleasure to him. Is it not true that a large majority of those seeking employment belong to the first class rather than to the second? And has not the school something to answer for if such is the case?

Nor is this state of things confined to the male sex and out-of-door work. Every house-wife knows the value of help that can be depended upon to set themselves at work, as compared with those who must be told everything that is to be done. It is well known, also, how discouragingly scarce the former are. Once more, I think the school has

a responsibility in this matter. We must teach our pupils habits of industry; we must imbue them with the thought that honest labor is not demeaning; we must instil into them the idea that the interests of the employer and employee are common, and that when they engage their service it pays to give it with fullest zeal and singleness of purpose; we must impress upon them that the surest road to ultimate success is not found in giving the least possible service which will pass muster, but in giving their best without regard to the remuneration. The future will bring its just reward. These are the lessons which our American boys and girls should learn, and the school must teach them.

Not long ago a merchant said to me, "It is pitiful what kind of service we get from our clerks. Their idea is to do the least possible work for their pay, and they wonder why they are not advanced. Why, if they will earn twenty dollars a week, I had rather pay that than ten. The surest way for them to get the advance is to be worthy of it." If instead of doing the least they can, of waiting to be told what to do, they would have their eyes open for work to do, would employ themselves, their advancement would be sure.

Now, this is a very practical treatment of the subject. I mean to be practical. One has only to observe life, public as well as private, to discover the need of such lessons. The trouble with us is not lack of ambition, lack of ability, or lack of enterprise, but lack of the power of self-employment. Rosenkranz illustrates this idea when he speaks of apprenticeship, journeymanship, and mastership as three stages of development. The apprentice is the mere learner, the journeyman has learned his trade but must work under a leader, while the master has learned not only to direct

himself, but to direct others. Some one has put the thought very forcibly as follows:

"Who shall pupil be? Every one.
Who shall craftsman be?
Who good work has done.
Who shall master be?
He who thought has won."

Moral Aspect. — There is a moral side to this question worth considering. Our working people are asking for and securing shorter hours of service. This makes the need of the lesson I am trying to teach all the greater, for but little evil is possible during the eight or ten hours that a man is employed. It is what he does while unemployed, where he spends his leisure time, that largely determines his moral attitude. Does he read or study, is he interested in religious or philanthropic activities, or has he some means of self-employment when his working hours are over? Or does time hang heavily on his hands so that he must needs visit the saloon, the gambling-den, or some other place of excitement? It is a very unhappy condition when a young man is not equipped with the means of employing himself during his leisure. Provide men with this power and more will be done to close the dram-shop than by any other means, for they will be able to satisfy their own activities without seeking these places.

Upon the teacher, then, rests a great and important responsibility. From the outset the training in self-control and self-employment should be systematic and persistent; and when the child leaves school, whether it be in his early teens or later, if he has learned these lessons he

has learned more than the whole curriculum, more than the contents of books — for these will be within his future mastery — he has learned the most necessary and most valuable things that the school can teach, and possesses the vital elements necessary for success in life.

CHAPTER XXII.

THE TEACHING OF PATRIOTISM.

PATRIOTISM has been defined as devotion to one's country. In the light of this definition we may well ask whether our schools are doing their best in training patriotic citizens. It may be well to analyze the meaning of the expression "devotion to one's country," and seriously consider whether or not we Americans possess it.

Boastfulness. — If the disposition to boast of our greatness marks it, surely no nation under the sun is more patriotic. Meet an American in a foreign land and you are pretty sure to find a man who minimizes what he sees there, and magnifies what he has left at home. There is the well-known story of the man who after listening to a glowing account of the grandeur of an eruption of Vesuvius, replied, "Why, sir, that is nothing; we have a Niagara that would put out your Vesuvius in a minute!" If our countryman hears a word in praise of the beauties of the Rhine or the Danube, he declaims at once concerning the greater beauties of the Hudson, the Delaware, or the Columbia. Does he stand upon the Rigi, the Pilatus, or Mont Blanc, and view the marvelous landscapes stretching out before his vision, he is sure that Mount Washington, or Pike's Peak, or Mount Hood offers far more extended views and far more beautiful scenery. He sin-

cerely believes that our trains run faster, our steamboats are more elegant, our buildings taller, our commerce more extensive, our business methods more rapid, our government freer, our institutions of learning better, our religion purer, than in any other country on God's great footstool. Now, he is right in some of these things, and in some of them he is not right. But right or wrong there is no reason for the American citizen to make himself ridiculous by boasting of these matters when abroad, nor is he any better patriot because he does it. "I am an American," remarked a man somewhat loftily to an intelligent German in Berlin. "North America or South America?" asked the Teuton. Imagine the chagrin of our fellow-citizen to whom there is only one "America," namely, the United States, to be thought of in connection with the countries of South America!

So boasting, whether at home or abroad, is not a sign of "devotion to one's country." We must have better evidences of patriotism than this, and we would do well to cultivate less of this characteristic and more of the genuine article.

Partisanship. — Patriotism does not mean partisanship. Not that a man should not love his party and endeavor to bring about its success. He believes that a certain party can best administer the government of this country and accordingly attaches himself to it. In a sense, then, he is a partisan, and must remain so as long as he believes that his party is true to the trust he places in it. It is through parties that our government is carried on, as well as all constitutional governments, and it is not unpatriotic to stand by a party that you believe in. Andrew Jackson,

and Abraham Lincoln, and Horace Greeley were partisans; but they loved their country and were willing to sacrifice themselves in devotion to her interests. But patriotism does not mean partisanship in the extreme sense. For instance, I once heard a man say, "I would vote for the devil if he were nominated by my party." I think one of the best evidences of an increase in true patriotism in our country is the fact that the independent voter is increasing in numbers, and has to be reckoned with in every political campaign. At no time in the history of our country has the bond of party allegiance set so loosely upon voters as at the present time. Is it not because *patriotism* and not *partisanship* is the controlling force?

Patriotism in Time of Danger. — Patriotism requires the citizen to be ready to spring to arms or otherwise consecrate himself to the welfare of his country in time of danger. In our Civil War many a man who stayed at home showed as great sacrifice for his country as those who went to the front. They showed it by work on sanitary commissions, by the contribution of money, by upholding loyalty in their communities, and by their prayers. They were as truly patriots as if they had gone to the front, provided there were good and sufficient reasons for their staying at home. There are some things that require more courage than is needed in the excitement of battle. Mr. Churchill illustrates that in his "Crisis," where he makes W. T. Sherman stay at home in the early part of the war. I think no one would say that the men who rushed to the front when President Lincoln issued his first call for seventy-five thousand troops were more patriotic than those who answered the call for six hundred thousand

later in the war. Indeed, the former were largely men who were eager for adventure, rather than moved by a patriotic spirit, while the latter were serious men who appreciated the colossal task undertaken, and who knew that the very existence of the nation was at stake.

Patriotism in Time of Peace. — Many persons think that patriotism finds its expression almost wholly in the readiness to fight for one's country. If so, a whole generation might pass without an opportunity to show its patriotism. Until the late Spanish War, which gave only a few of our people opportunity to fight, a third of a century had passed without war, and no man under fifty years of age had been called to arms. The same is true of France, Germany, Italy, and practically true of all civilized nations. Thank God, this test of patriotism is less and less frequently made, and will continue to be so until there are neither "wars nor rumors of wars."

The Duty of the School. — But patriotism does not wait for war; it is far more important that it should exhibit itself in times of peace. How shall this be done? I answer (1), by obedience to the laws of the land. The law-breaker is not a patriot, for he brings the nation to open shame. Thus if riots, or lynchings, or mob violence, or other criminal practices are prevalent in the community, it puts our authorities to shame, and leads the world to challenge the success of government by the people. Therefore, in the broadest sense, those who do not keep the law are unpatriotic; and the school that by insisting upon obedience within its limits teaches wholesome respect for law, is teaching patriotism. This certainly is an important duty of the school.

(2), **Teach the Theory of our Government.** — Children should be taught the theory and plan of our government. Hence the necessity of civics in our school courses, and it should be given in a practical and elementary manner to pupils very early in the course. Every teacher should be informed on the duties of citizenship with reference to city or local government, the state, and the nation, and should by frequent talks, if not by set lessons, instruct his pupils in the same. This is within the possibilities of every country school and every teacher; and it would do more to stimulate patriotism in its best sense than a foreign war would do, for it would be permanent, intelligent, and moral. Not merely how to vote, or how the various officers of the government are elected, but the functions and duties of each office should be known. Then, I think, there will be less complaint of neglect of the duties of citizenship, and office-holders will be held to a stricter account because the mass of citizens know what they have a right to expect of those they elect to office.

Well does Governor Odell say, "Our government can be no purer than a majority of its citizens. When we find those to whom right of control has been given actuated by pure impulses in administration of their trust then we find government by the people in the highest state of perfection. But when we find, on the contrary, parents teaching their children that politics is degrading, that it is disreputable to government and that to be known as a politician is to lower one's self in the estimation of one's friends, then the seed of careless disregard for our institutions is sown and the harvest will be disaster to our republic."

As every one shares the responsibility of government in

this land of ours, what more patriotic duty can rest upon the school than that of training for citizenship in this special sense? We cannot escape politics if we are to do our duty, and if our nation is to be preserved. Interest in politics in the sense I mean is patriotism, because it is "devotion to one's country," and readiness to sacrifice personal ease and individual interest for the good of fatherland. If this spirit is inculcated misrule in our municipalities and "bossism" in party life will disappear, and the charge that "American municipal government is a failure" will no longer be made.

(3), **Patriotic Songs and Sentiments.** — The school should teach patriotic songs and sentiment far more than at present. We have made great progress in this respect during the last few years. We have placed the American flag on our schoolhouses, some of us know the words of "America," we study the Constitution of the United States in our higher schools, and we hold special exercises on patriotic holidays. Still, I doubt whether the average American boy thinks of the Fourth of July other than as a day when he is allowed to burn powder at will, set fire to a few buildings, blow out eyes, and make a general nuisance of himself. Only last Fourth of July a boy thought I was depriving him of young America's rights because I made him stop firing a cannon from my doorstep after he had fired it off for several hours. I had had enough, even if it dampened the youngster's "patriotism." The fact is, there was no patriotism about it. It was as much the gratification of selfishness as in the case of the man who goes on his regular Fourth of July drunk.

Every child should be taught "America," "The Star

Spangled Banner," "The Red, White and Blue," and other national hymns and poems. Quotations from the speeches of Washington, Webster, Clay, Lincoln, Garfield, and McKinley should be selected and committed to memory. National events, such as the battles of Lexington, Bunker Hill, Lake Erie, Gettysburg, Appomattox, Manila, and Santiago should be noted, as well as other great events in our history. These lessons must be taught on special anniversaries, but they must not be left to these alone.

A National Holiday in Germany. — I once witnessed the celebration of the great national holiday in Germany, the second of September, the anniversary of the fall of Sedan. For days and weeks the children of all the schools were drilled in "Die Wacht am Rhein," "Deutschland, Deutschland, über alles," and other national hymns, as well as the most important events in German history, and facts that make Germany great and glorious. On the morning in question all the schools assembled in a public square, and formed a procession to march to one of the parks. The girls were dressed in white and wore a laurel wreath upon their heads, while the boys wore the cap and such uniform as distinguished their school. With bands of music and banners flying they marched to the park, where the day was spent in singing their glorious songs, playing games with their teachers, and thoroughly enjoying themselves. Imagine the noble "Watch on the Rhine" sung by three thousand children! In the evening the adult male population, after a parade, assembled at a large hall where patriotic orations were delivered, toasts offered, and national songs sung. I feel sure that such

a day does not fail to elevate the standard of patriotism and foster a love of country.

Patriotism Creates High Ideals. — Patriotism must create high ideals. Let me quote from the eloquent words of George H. Martin. "The new patriotism will return to the old standards. It will insist, that, if it is culpable to go into politics to serve selfish ends, it is still more culpable to stay out for selfish ends. If juries are packed, and so justice perverted; if votes are sold, and so elections purchased; if bribes are received, and so legislation is made corrupt; if public business is in the hands of spoilsmen, the blame will be laid at the door of the good men who allow it to be so."

"By this standard will the patriotism of men be measured. Are they willing, for the public good — for country's sake — to sacrifice private interests of time, and money, and thought; to sink partisan prejudices, and to unite with other men similarly inclined in an alliance, offensive and defensive, for good government, pure government, business government?"

"The spirit that rebels to-day, and declares its independence of saloon rule, and corporate rule, and boss rule, is the spirit of '76 arming itself with twentieth-century weapons for twentieth century conflict."

Patriotism and the Public Schools. — If this kind of patriotism is to be fostered in our land, it must come through the great body of teachers in our public schools. It must begin early, for the great mass of children leave school before they reach their teens. It will never be taught in the highest and best sense if not taught by the

teachers of the public schools, who reach this vast body of children. Therefore, as they love God, and home, and country, and as they pray, and hope, and labor for the glory of our great country and its noble institutions, I summon the teachers to this great work.

CHAPTER XXIII.

INSPIRATION FROM THE LIVES OF GREAT EDUCATORS.

THERE are moments in the life of every teacher that are full of discouragement. Perhaps the day has been rainy and cheerless, the children have been restless and irritable, and the teacher goes to his home with the feeling that the day has been a failure. Then is the time when many a teacher is led seriously to question whether he has not mistaken his calling, whether it were not better to seek some other work. I suppose every employment in life has its peculiar discouragements, and every man sometimes thinks that he has heavier crosses to bear than any one else has. I do not know that the perplexities of the school-room are any greater than those of other vocations. We should not forget this when we are troubled over our work.

Encouragement for Teachers. — But I am trying to help teachers, my colleagues, in the work of training the young. In the quiet of one's home may not the lives of those who have influenced education furnish inspiration and help to the young teacher in his hour of trouble? I have found in my own experience that the study of these men has been a great comfort to me; for they, too, had their trials and their discouragements; they, too, were often unappreciated, neglected, and sometimes despised. No young teacher can afford to be without a knowledge of these

men, or to forego the inspiration they give. There are no difficulties that confront us, no evils with which we have to contend, no discouragements that baffle us and sap our enthusiasm, which have not been met and successfully overcome by those whom the world recognizes as its greatest educators and noblest benefactors.

Just as an officer in the army studies the deeds of Cæsar, Wellington, Napoleon, Washington, or von Moltke in order to become a master of military tactics, or a navy officer reads the lives of Nelson, Perry, or Farragut to become familiar with naval warfare, so the teachers must know Roger Ascham, Montaigne, Comenius, Pestalozzi, Froebel, and Horace Mann, and their work. I desire, therefore, to present brief sketches of the lives of some teachers, giving especial attention to the difficulties they surmounted and the lessons to be drawn therefrom.

Erasmus. — Erasmus of Rotterdam was a precocious child, and it was early predicted of him that he would be a great man — a prediction which he fully verified. Left an orphan at an early age, he fell into the hands of dishonest guardians who cheated him out of his small patrimony. He was educated in a monastery and became a monk, although he took the vows with great reluctance. He studied in the University of Paris, but was so poor that he was obliged to supplement his slender means by tutoring and by giving lectures. His craving for learning was such that he preferred to go hungry and ill-clothed in order to buy Greek books. After completing his course at Paris, he studied at Oxford and later at Turin, where he took the degree of Doctor of Divinity.

Erasmus disliked the priestly office; and although many

high positions in the Church were tendered him, he declined them all in order that he might be an independent man of letters. The summit of his ambition was reached when he came to be recognized as the greatest literary authority in the world, an eminence not disputed by any one, and from the enjoyment of which nothing could attract Erasmus. It is not as a teacher that this great man gained the distinction of being classed as one of the world's educators, but as an author and as a leader in the humanistic movement. Located at Basel, the center of the new printing industry, he published many books. Gutenberg had invented printing only thirteen years before the birth of Erasmus; and the new art, which had become established, was utilized by the great scholar to disseminate his own literary productions as well as those which he brought forth from the archives of the monasteries and rescued from oblivion. No one can estimate the mighty impulse in intellectual matters given to the world by this act of Erasmus. He thus became an educator in the largest and most important sense.

His Pedagogy. — Nor did he fail to contribute to the literature of education. Some of his teachings are incorporated into the educational philosophy of the present time, and are a part of the school practices. Let me indicate a few of his teachings which are common sense and pedagogical. (1). The mother is the natural educator of the child in its early years. The mother who does not care for the education of her children is only half a mother. (2). Until the seventh year the child should be allowed to develop physically. This is done chiefly by play. The child must also be taught politeness. (3). Teachers

should be trained and well paid, and the school-houses should be comfortable and hygienic. (4). Religion is a part of education that cannot be neglected. (5). The home is the place where the foundation of all training of children must be laid; and the most important lesson for children to learn is *obedience*. (6). Girls should be protected from contamination, should be guarded from idleness; and the religious feelings should be inculcated in them. There is a great deal of educational philosophy in the teachings of Erasmus which parents as well as teachers might indeed ponder over. A careful study of the life of this great man cannot fail to be both profitable and inspiring.

Luther. — Contemporary with but very different in character and purpose from Erasmus was Martin Luther. The former appealed to the limited few, the latter to the masses; Erasmus was a man of reflection, Luther a man of action; Erasmus sought to influence the educated and higher classes, Luther the common people.

Luther sprang from the lowest ranks of life, was brought up in penury and inured to hardship, and he never forgot his humble origin. He was not ashamed to say, "I am a peasant's son; my father, grandfather, and remote ancestors were nothing but veritable peasants." When but a boy he sang for alms in the streets of Eisenach, and the sweetness of his voice attracted a wealthy lady who gave him shelter and assistance in his struggle for an education. Many great men have passed through a similar experience and thereby have learned perseverance, industry, self-reliance, and abstinence, — wholesome lessons very essential to success.

As an Educator. — Luther is best known in history in connection with the great German Reformation, but it is not this side of his work that I wish to consider; it is his work as an educator from which lessons are here to be drawn. Doubtless he saw that the success of his religious work largely depended upon the elevation of the masses through education, and therefore he translated the Bible into their tongue, and began to establish common schools for the people in order that they might read the Word of God.

Luther held that parents are responsible for the education of their children, that the state has a right to compel attendance at school, that education must be practical, — must fit for life, — boys being required to learn a trade, and girls the duties of the house-wife. He taught that teaching is a noble profession and therefore the teacher must be trained. He recognized that every child has a right to be educated and that the state must provide the means to that end. While the church had done a noble work for education during the middle ages, it could only provide for the few. The state alone possesses the means for universal education, and Luther maintained that the time had come when the state must undertake that work.

These are the principles that Martin Luther advocated; and not only Germany, but most of the civilized world are reaping the benefits of his wisdom and foresight. Teachers will find in a study of his educational work the suggestion of many of the practices of to-day which have become common-place through our familiarity with them, and yet they are the result of the insight and wisdom of this man who taught nearly four centuries ago.

Fénelon. — I desire to present this name to my readers chiefly because of his remarkable success in dealing with a bad boy. When thirty-eight years of age he was placed in charge of the Duke of Burgundy, the grandson of Louis XIV. This lad was eight years old when Fénelon began his work with him; and he was already a "spoiled child," being headstrong and passionate. "He would break the clocks which summoned him to unwelcome duty, and fly into the wildest rage with the rain which hindered some pleasure." Compayré, in speaking of Fénelon's work with this boy, says, "From 1689 to 1695, he directed with marvelous success the education of a prince, 'a born terror,' as Saint Simon expressed it, but who, under the penetrating influence of his master, became an accomplished man, almost a saint. It was for his royal pupil that he composed, one after another, a large number of educational works, such as the 'Collection of Fables,' the 'Dialogues of the Dead,' the treatise on 'The Existence of God,' and especially the 'Telemachus,' one of the most popular works in French literature." Happy the teacher who possesses the ability and ingenuity to interest such a child and lead him into a right life.

His Method. — From his "Telemachus," Fénelon taught his pupil morals and politics; with the "Dialogues of the Dead," he taught history; and with his "Fables," intellectual and also moral instruction was imparted. This teacher employed such consummate skill in imparting his lessons that his pupil, instead of being angered by the application of the stories to himself, which was apparent, became ashamed of his actions and began to correct them. Thus gradually his temper was brought under control, his outbursts of passion were less frequent, while he became

docile and obedient. The patience and skill of Fénelon in dealing with this boy are most commendable, and a study of his plan would surely be helpful to the perplexed teacher. Fénelon's "Education of Girls" has been pronounced "the first educational classic in the French language."

Comenius. — In the life and work of Comenius we find many lessons of encouragement and profit. Here was a man who was neglected in early life, persecuted for his religious belief, banished forever from his native land, several times reduced to absolute penury, and to whose lot was appointed more than the usual amount of suffering that falls to mankind. And yet he persevered in his education though late begun; when excluded from his own country he sought to make himself a blessing to the strangers that sheltered him; home and property and valuable manuscripts twice destroyed by fire, he bravely began again; wife and children dead, forsaken of friends, yet with a sublime resignation he faltered not, but succeeded in making for himself a name that will live for all time.

By his books, the "Great Didactic," the "Orbis Pictus," the "Gate of Tongues Unlocked," by his work in organizing school systems, and promulgating educational theories, Comenius came to be the best known and most sought for educator of the seventeenth century. His fame spread and his influence was felt in Poland, Sweden, Holland, England, and America while he yet lived, while now, at the beginning of the twentieth century, it reaches wherever there is intelligent teaching, and wherever the method of instruction "follows the order of nature." He gave explicit directions as to methods of instruction, class-management, discipline, courses of study, and moral and

religious teachings. His principles and precepts are the most remarkable to be found in educational literature.

Francke. — Perhaps among the least known of the great educators who have influenced modern educational thought is August Hermann Francke. I have in mind at this moment one of the most touching representations in marble that I ever saw, though it is fifteen years or more since I saw it. It is a life-size figure of Francke standing with his hand upon the head of a little child. This work of art was erected in memory of a man who gave himself to childhood, who loved little children as the Great Master loved them, and who consecrated himself primarily to the welfare of the poor and the fatherless. This monument is erected in a square surrounded by the noble institutions which Francke had founded nearly two hundred years ago. If ever a man was worthy of a statue in commemoration of deeds for the benefit of mankind, that man was August Hermann Francke, and no more fitting monument could be erected than the simple, unostentatious figure placed in the midst of the great buildings at Halle, known as the "Institutions," or sometimes called the orphan asylum. This group, however, is more than an orphan asylum, as we shall see later.

Francke was born in Lubeck in 1663. His father was a lawyer of considerable note, and his mother belonged to one of the most respected families of that part of Germany. His education during his early years was conducted by a private tutor directly under the eyes of his parents. Here, surrounded by most wholesome and pious influences, the boy spent the first thirteen years of his life, after which he entered the highest class of the

Gymnasium at Gotha where he remained a single year. In his sixteenth year he entered the university as a student of theology, but he did not confine himself to the study of theology, as he mastered English, French, Italian, Hebrew, and Greek. He seems to have been especially gifted in acquiring languages, having learned the Dutch tongue so well in a few weeks while in Holland that he was able to preach in that tongue.

In the mean time, the deep religious experiences of his early life at home under his mother's and sister's influence began to seek expression. Moved by an ardent desire to do good, he began preaching at Erfurt, where his labor was attended with remarkable success.

His fame was such that in 1692, when twenty-nine years of age, he was called to the new university at Halle, where he entered upon a work which continued for thirty-six years, until his death. His salary as professor was so small that he was obliged to seek outside work in order to eke out a living. This hardship to Francke proved to be a great blessing to mankind, for he took the pastorate of a poor people in the outlying village of Glaucha, and while ministering to them his great heart opened to their distresses. In witnessing their poverty, drunkenness, and immorality, he was moved to seek a means for their redemption and that of their children. It is the practice in Germany to have collection boxes placed in the vestibule of the church, or even outside in front. Thus, as the people leave the church they drop in such free-will offerings as they choose without solicitation or importunity. One Easter Sunday Francke found seven guldens ($2.80) in the collection boxes, which he pronounced "A splendid capital with which something of importance can be founded;

I will begin a school for the poor with it." This was in 1695. With this small beginning, but with a sublime faith in God and with an overwhelming sense of the great need of the children about him, Francke undertook a work that has been a blessing to thousands of his fellow beings, and that has made his name immortal.

The Orphan Asylum. — Already in his lifetime the "Institutions" at Halle had attracted wide attention, so much so that King Frederick William I. of Prussia and many leading philanthropists, educators, and scholars had become interested. Among the buildings erected during his life were the following: A main building for an orphan asylum, various schools, etc.; a dining-hall where free meals were given to inmates and poor students; an assembly room; a boarding-hall, and dwellings for teachers and students who assisted in teaching; a *pedagogium;* numerous buildings for tradesmen, workmen, and others employed in the institution; a hospital, a library, and a Bible house. All this in a space of but a third of a century and with only $2.80 to start with! It is one of the most marvelous exhibitions that history has ever recorded, of what a consecrated man imbued with a mighty faith in God can do.

I have said that his work attracted wide-spread attention. Upon Francke's death an official report was made to the king, showing that more than 3,200 persons already had found shelter, instruction, or employment in the "Institutions" at Halle.

This work has continued to grow from that time to this, and it has been one of the greatest and most beneficent enterprises that the world has ever seen. The Bible house has distributed about 6,500,000 Bibles and religious

works, and about 118,000 persons have been recipients of the benefits of these "Institutions" since Francke founded them two hundred years ago.

The work above described must be in itself of great interest to teachers; but there is another feature of Francke's activity which is of still deeper interest to those engaged in educational work, and that is his plan for training teachers. Up to this time but little had been done systematically to prepare the teacher for his work. Like many other thinkers, Francke recognized the woefully bad practices of the schoolroom and the fearful waste in the matter of teaching. But it was necessity that compelled him to organize a teachers' class in his institution rather than a carefully outlined plan of a teachers' seminary, or a recognition of the need of a system of pedagogy. I think that he must be remembered chiefly as a philanthropist rather than as the author of a system of pedagogy, though his writings in the latter field are not without value.

The necessity which compelled Francke to organize a teachers' class was this: As he gathered great numbers of poor children into his institution, he found himself without teachers and without means. He therefore conceived the idea of employing students, principally theological, to teach in payment of their university expenses. The next step was the establishment of a pedagogical class (*Pedagogium*), in which the student received a two years' pedagogical training, in return for which he obligated himself to teach not less than three years in the schools. Francke's pedagogical class had many of the features of the modern normal school. There was practice work under criticism, frequent discussion of school questions, and

definite pedagogical instruction by the head of the institution. In this organization we find the inception, though crude, of the later systematic, methodical teachers' training-school. Everyone now recognizes the necessity of this feature of a school system, but an appreciation of this need was not felt two hundred years ago; hence the greater credit is due to Francke for his wisdom and foresight.

As the young teachers from Halle went out over all Germany, they met with such success as to attract widespread attention to the institution from which they came. Many visited Halle, and educators began to turn their attention to the founding of teachers' seminaries and the better preparation of the instructors of youth. Thus was born the Normal school in Germany. The world may well be thankful that this devoted man was compelled to seek work outside of the university, which brought him into contact with the poor and lowly. No teacher can read the life of Francke without obtaining a deeper sense of the importance of his own work, without receiving an inspiring sense of the possibilities of great faith accompanied by works, and without acquiring a greater love for humanity.

Pestalozzi. — No other teacher that ever lived furnishes such a pathetic picture as Pestalozzi presents in his own experiences and his own life. His early history has been so often told that we may pass by the details, and turn at once to the enterprises upon which he entered. The whole purpose of his life was to be a blessing to his fellowmen, and he believed that this could best be furthered by devoting himself to the Christian ministry. Doubtless the

simple and useful life of his grandfather had much to do with Pestalozzi's choice of the sacred calling. He soon found out, however, that he had made a mistake, as he failed in his first sermon, and forgot the Lord's Prayer. Accordingly, he gave up the ministry and devoted himself to the law. This was neither for glory nor for wealth. The motive was the same that actuated him to enter the ministry namely, to help his fellow-beings. He saw the Swiss peasantry being cheated and imposed upon because of their ignorance, and prepared himself to be their champion in legal matters. Krüsi thinks that Pestalozzi learned "the insufficiency of human legislation to do away with abuses, unless supported by principles of charity and justice," and therefore he also gave up the study of the law.

His next enterprise was farming, by which he hoped to show the poor peasants improved methods of farming in order that their condition might be bettered. This proved a total loss to himself as well as to the friends who had given him financial support. It was not an entire failure by any means, though a financial failure. At this farm called Neuhoff, Pestalozzi established an "industrial school for the poor," which was "the first school of its kind ever conceived and the mother of hundreds now existing on both sides of the Atlantic." This school had its discouragements. Pestalozzi fed, clothed, housed, and taught the children, and in return had them assist in the work of the farm. But the children were lazy and shiftless, while their parents actually demanded pay of Pestalozzi for the services of their children on the farm.

His Writings. — Thus far Pestalozzi's life had met nothing but failure. In extreme poverty he turned his attention to authorship. His most celebrated books are

"Leonard and Gertrude," and "How Gertrude Teaches Her Children;" and these made him famous. In these books he presents in a homely and touching manner the life of the lowly, and shows how they are elevated by education, as well as the method by which this is done.

Pestalozzi was fifty-three years old when he became a teacher, an age at which most men who ever achieve success have already attained it; and yet his most important and valuable service to the world was done after the time when men begin to think of closing their career. Concerning this period of Pestalozzi's life Krüsi says, "Let those who witness the mighty changes that have taken place in education pay grateful tribute to the man who first took up arms against the hollow systems of the old school routine, and who showed the path to those delightful regions of thought, in whose well-tilled soil rich harvests will ever be reaped by the patient laborer. To the philanthropist and friend of education, Stanz will always be a hallowed spot, exhibiting, as it does, the picture of this venerable teacher sitting among the outcast children, animated by the very spirit of Christ, and by a great idea which not only filled his own soul, but inspired those who witnessed his labors."

I have not space to follow Pestalozzi's fortunes from Stanz to Burgdorf, and from there to Yverdon. Each of these places — Neuhoff, Stanz, Burgdorf, Yverdon — will ever be associated with this great teacher's name and work, and will never cease to be dear to the heart of every one called to the work of teaching little children, because they harbored, even for a short time, — sometimes not very hospitably, it is true, the man who did so much for the education of all future generations.

The life of Pestalozzi cannot fail to help the discouraged teacher. With sublime faith he rose above failure until he found his mission, namely, that of a school-teacher. Even here he met with discouragement, and yet he persevered. What a lesson to every teacher! His greatest lesson is that of love. Love for humanity, love for the lowly and distressed, love for children, was the great motive that actuated him. We can forgive his mistakes when we remember this motive. By the spirit that moved him, by the method he employed, by a life of disappointment and apparent failure, by the appreciation of his service after he was gone, by the accelerated growth of his teachings throughout the world, I think that John Henry Pestalozzi more closely resembles the Great Teacher than any other man who has ever lived. Well, therefore, is he worthy of study and imitation.

CHAPTER XXIV.

MORAL INSTRUCTION.

Moral Teachers. — There is scarcely any systematic moral instruction given in the schools of our country. I do not mean, of course, that there is no moral instruction given, I am laying emphasis on systematic instruction. Our schools are the most potent factor that the community possesses in inculcating morals among the children. In many homes there is little or no moral training, while the church does not reach the majority of the children. The moral instruction of the school centers around the personality of the teacher, and our country is to be congratulated upon a corps of public school-teachers whose lives are consistent and whose influence is conspicuous for good. Indeed, it is very rare that a member of our profession is accused of crime, or is guilty of immoral acts. That is certainly saying a great deal for those who are shaping the lives of the future generations ; but it is no more than is demanded, for the harm that a peccant teacher can do is greater than that of an unrighteous preacher. Because of the high moral character of teachers, a high standard of morals is attained in the schools.

This is as it should be, but it does not discharge the whole duty of the school to the child. There must be systematic moral training. I do not mean by this that the

teacher shall set apart a period of the day in which morality is taught, just as there is a period set apart for arithmetic or geography. The children would soon come to look upon this as the period when they were to be preached to, and would fortify themselves against the good influences sought for. I mean that the teacher should feel the importance of definite moral instruction ; should have it constantly before him as the highest end to be sought ; should not forget that with the moral side neglected, the more education possessed, the worse for the child ; and, therefore, should seek to shape everything, — all discipline, the surroundings, the whole spirit of the school, toward the one supreme end, moral character. I want the teacher to watch the tendencies of his school as a whole, and also those of the individual child. I want him to study the evils manifested, and seek to eradicate them by constant, systematic, persevering watchfulness. In a word, I do not want the teacher to feel that the end of education is reached by securing perfect recitations in reading, arithmetic, and geography ; but that these are means to an end, which with every act of discipline, with the whole of the life of the school, under the guiding hand of the consecrated teacher, culminates in moral manhood and womanhood. In that sense moral instruction should be systematic.

As I desire to be helpful to the teacher and not simply theoretical, let us notice some of the commonest incidents of the school, and point out their bearing upon morals.

Schoolroom Movements. — There are moral lessons to be evolved from the movements of the schoolroom. Every time the child is required to stand erect when he recites and is not allowed to lounge ; every march that re-

quires erect carriage of the body, regular step, and martial movement; every passing to and from the class; every time the child is required to sit erect in his seat and maintain silence; in short, every concerted or individual exercise may be made to teach moral lessons. The child thus learns the lesson of obedience, one of the most important of moral lessons. He learns self-respect also. I have already described the effect of discipline upon young men who join the German army (see p. 87). The erect bodies of these men, their straightened limbs, full chests, splendid carriage, and military bearing conveyed the impression at once that they had gained in self-respect, and they certainly had. That in itself was a moral victory well worth the hardship of military life and the two or three of the best years of their life demanded of them. We often look upon the military service thus exacted as a fearful sacrifice demanded by the Fatherland. But it certainly brings a large return in moral improvement. I happen to know that this very life is the moral making of many a young man in Germany. So is it also in the school; the movements of the schoolroom may be made of the utmost value to the child from a moral standpoint. Obedience, command, promptness, regularity, precision, are moral attributes which are thus most forcibly taught. The neglect of the teacher to insist upon the proper requirements in schoolroom movements will produce slip-shod habits that are immoral in themselves and will lead to still graver evils. Regularity and system in schoolroom movements should be insisted upon, not only for disciplinary reasons, but because of the moral effect upon the school and upon the individual pupils.

Proper Employment. — Many children come to our schools who have never been taught any employment. They come from the homes of the rich, or from city homes where there is nothing to do, or from homes of the depraved where they have learned no good employment. Fortunate is the boy who has been brought up on the farm or in the home where there is something to do, and who has been taught the responsibility of "doing chores." It is such boys who are eagerly sought for by great merchants, and who become the world's leaders. But this lack of home training adds another duty to the teacher. He must teach the children to be busy, he must train them to employ themselves. It is the idle hands for whom Satan finds mischief, and if Satan is to be defeated the most important weapon the teacher can give the child is that of self-employment. (See p. 185.) Here is a deeper question than that of order, though every teacher knows that to keep children employed is one of the best antidotes against disorder.

The important lesson to be taught is the moral one; for he who has not learned how to set himself at work, and acquired the habit of employment, lacks a vital essential of success in life. He easily drifts into vagabondage, and becomes a menace to society. He is worthless as an employee, and does not give honest service. He seeks to obtain the highest wages for the least service, and does not mean to earn his wages if he can get out of it. The evils of the lack of right habit in the matter of employment are manifest when one watches a gang of laborers when the overseer turns his back, especially if the work is a public improvement. Who has not been indignant at the waste of public funds by laggards whose only aim in life is to

"kill time." An amusing incident occurred in one of our cities not long since. Several laborers were employed in the street, and they were working for the city in the usual way. A parrot was hanging out of a window near by and kept croaking, "Hurry up! hurry up!" While the suitableness of the bird's shouts amused the taxpayers, who were being robbed, it is needless to say that the workmen could not see the joke. I wish every teacher would feel the importance of teaching the children that they must never be idle, and that to waste time is to rob God.

Morals at Recess. — Every teacher knows that the recess furnishes a large part of the disturbances of the school. Many have favored the abolition of the recess on moral grounds. I think that I show in the chapter on The Daily Program (p. 40) that the recess cannot be abandoned. There are hygienic, as well as intellectual grounds, why the recess must be retained. A careful consideration of the question will show that there are also moral grounds for its retention. Of course it is understood that the arrangements of the yards and grounds are such as health and decency require. Let us look at some of the evils to be contended with. Obscenity, profanity, roughness, fighting, defacement of walls, destruction of property, are some of the evils of the recess. If these things are allowed, the greatest and most serious consequences follow. But I think that these tendencies may all be corrected by a wise, firm, and judicious teacher. Moreover, the recess may be made a most effective means to show the wrong of these things. None of these evils are encountered except in places where and at times when the children mingle freely with each other. There are two great lessons that

can be taught in the public school better than anywhere else.

1. The lesson of intellectual merit and intellectual superiority. This lesson is learned in the schoolroom, where each child rubs up against others and measures his intellectual strength with theirs, and this constant test of ability awakens, energizes, and strengthens the powers and prepares for life. In the home this cannot be done because there is lack of numbers, lack of other children of about the same age, lack of competent teachers, lack of opportunity, and lack of proper incitement. One child inspires another to greater effort, and the classroom arouses activity on the part of children. Another thing, it shows a child where he really belongs. Bulwer Lytton illustrates this idea in "The Caxtons." Mr. Caxton sent his son Pisistratus to school when eight years of age. After a year he was home for the holidays. Let me give Bulwer's words: "'I hope,' said my mother, 'that they are doing Sisty justice. I do think he is not nearly so quick a child as he was before he went to school. I wish you would examine him, Austin.' 'I have examined him, my dear. It is just as I expected; and I am quite satisfied.' 'What! you really think he has come on?' said my mother joyfully. 'He does not care a button for botany now,' said Mr. Squills. 'And he used to be so fond of music, dear boy!' observed my mother with a sigh. 'Good gracious, what noise is that?' 'Your son's pop-gun against the window,' said my father. 'It is lucky it is only the window; it would have made a less deafening noise, though, if it had been Mr. Squills' head, as it was yesterday morning.' 'The left ear,' observed Mr. Squills; 'and a very sharp blow it was, too, yet you are satisfied,

Mr. Caxton?' 'Yes; I think the boy is now as great a blockhead as most boys of his age are,' observed my father with great complacency." The school had taken all the conceit out of the boy, and started him on the way to manhood, prepared to fight his way as other boys do. It had shown him his place in the world, and this had been done, not by being tutored alone at home, but by associating with other boys in school.

2. The second lesson is that of rights. While the schoolroom certainly teaches respect for the rights of others, the playground is a still better place to teach that lesson. The boys meet others of their own size or larger, and so learn to yield what belongs to others. If they sometimes have to fight to maintain their rights, it is not altogether bad. Arnold of Rugby did not interfere with the quarrels of his boys, but let them fight it out; and the boys were more manly after such settlement, even though some of them, of course, were beaten. This practice is still followed in English schools, and it by no means disturbs the general good order. It is sometimes a good thing for a boy to get a whipping from another boy of about his size. I knew a little chap about four years of age who was the worst tyrant in his street. He lorded it over parents and servants, and practiced cruelties on boys bigger than himself, who disdained to hurt the little fellow; then his treatment of children smaller than himself was simply abominable. I longed for the time to come when he would be big enough to take a good thrashing from another boy. There were no other children of about his age in the family. Several years have passed by since then and my wish has been fulfilled. He has gotten old enough to be no longer screened by youthfulness, and has taken his

whipping by other boys, sometimes smaller than himself. It has done more to tame him than every other influence that could be brought to bear. It has civilized him, and will doubtless prevent his growing up a bully.

Now, what I have said about fighting can be applied to the other evils above mentioned. Let the child meet them and be taught their wrong, and let him be led to hate vileness. This will be done by the instrumentality of a discreet teacher, who watches over the recess without an undue censorship, but who utilizes the incidents at recess to bring home moral lessons which must be taught, and which can be better taught here than anywhere else in life. The playground is a place in which the child has freedom, is on an equality with his playmates, and is obliged to take care of himself, and respect the rights of others. The recess, then, may be a very potent means of teaching the best and soundest moral lessons. It must be discreetly guarded by the teacher so that its influence may be wholesome and pure, while it cultivates the sturdy and manly virtues.

There is scarcely a thing connected with a properly organized school that may not be turned to moral account if the teacher is alive to the importance of the subject. My purpose is to awaken an appreciation of the value of the wonderful opportunities of the teacher in this direction, and to show how these opportunities may be utilized. Let us touch upon a few more agencies of the many that may be employed. The alert teacher will find an abundance of material, not only in the line of the suggestions here thrown out, but in every direction to which he may turn. If he is thoroughly imbued with the thought that he is forming character, and that this is the supreme purpose of all education, there will be no lack of material.

Commingling of the Sexes. — In no country in the world do boys and girls, youth and maiden, mingle so freely as in ours; and in no country are the opportunities of the two sexes for education so nearly equal. I think we may claim that in no country is there so high a standard of purity among young people, and the freedom above mentioned is entitled to a large share of the credit for this condition. There is doubtless grave cause for apprehension that our young people are drifting into bad habits as a result of too great freedom in intercourse, but the school alone cannot be held responsible for this. Parents, who allow their sons and daughters out late nights unattended by older persons, who permit them to run the streets, and who fail to exercise a wholesome supervision over them, must be held accountable for this growing evil. Boys and girls have a mutual good influence upon each other in the school. The one sex stimulates the other, not merely to greater mental activity, but to higher moral ideals. This is one of the great benefits of the public school. Boys are less rough, less quarrelsome, less likely to use vile language, when they associate with girls in the school and in the home than when without such influence. Girls are less prudish, less sentimental, less self-conscious, when they mingle freely with boys in the school. In the home where there are brothers and sisters, no one would think of separating the sexes. It is just as natural that they should be taught together and allowed to associate with each other in the school, under such limitations as age, difference in character, and home environment may suggest. The teacher finds it easier to maintain order, to reach a high moral standard, to cultivate politeness, with both sexes together than with either alone.

Cowper was wrong when he inveighed, not against mixed schools, it is true, but against schools in general. He says :

> "And is he well content his son should find
> No nourishment to feed his growing mind,
> But conjugated verbs, and nouns declined?
> For such is all the mental food purveyed
> By public hackneys in the schooling trade;
> Who feed a pupil's intellect with store
> Of syntax truly, but with little more,
> Dismiss their cares when they dismiss their flock,
> Machines themselves, and governed by a clock."

Use of Daily Incidents. — Incidents occur almost daily in the life of the school that can be used for the moral good of the whole school, without either humiliating or unduly exalting the parties concerned. Let me relate a circumstance that once came under my observation which illustrates my point. A young teacher punished a boy for a supposed offense, but afterwards found that he had made a mistake. He went before the whole school and made a statement of the case, and in a manly way apologized to the boy and the school for the wrong done. This action, instead of weakening that teacher's influence, awoke an admiration for him that more than compensated for his humiliation. It taught the boys the noble lesson of forgiveness, worthily sought and freely given. Nor was this all, — some time after a neighboring window was broken at recess, and the irate owner of the building came to the school and demanded redress. The teacher called the boys together and said, "Boys, I have been perfectly frank with you, will you be frank with me? Will not the boy who broke the window acknowledge it and make proper restitution? The boy arose at once and said, "I did

it, sir, and I will settle the damages." "Thank you, William," said the teacher, "I was sure I could trust my boys, and I have not been mistaken. William will settle for the accident, and we may dismiss the case." What a thrill of noble emotion went through the hearts of all the boys, and what a strong moral lesson was taught, and it was inspired by the honorable course of the teacher a few weeks before. Little acts of kindness occur between pupil and pupil, between pupil and teacher, many times a day which should not be passed by without notice. Generosity, unselfishness, truthfulness, honesty, may be fostered in the hearts of the children by this means, and the teacher should never neglect the opportunity offered.

"But it takes time," says one, "and every minute of the day is needed for the lessons." I know that some teachers are bound down to such a rigid system by the curriculum, by examinations, by the demand for immediate results, that they hardly know that their soul is their own. The evil of such a system cannot be measured. It is debasing to teacher and pupils alike. There *must* be time for bringing home moral lessons to the children or the school is a failure, no matter how efficient it is in other respects. I have known teachers to neglect to rebuke and punish a lie because it would take time from the arithmetic lesson! Again, I have known a school in which the children as a whole were perfectly indifferent to lying and cheating. The reason was not far to seek. A principal, who had been with them some six years, instead of being alert upon questions of morals, was eager to pass a large number in the Regents' examinations. Hence, lying and cheating were winked at, and the moral tone of the school was exceedingly low. If a whole lesson has to be omitted

to clinch some moral truth drawn from a concrete example, it is an exchange quite in accord with the true spirit and purpose of education.

Moral Influence of the Surroundings. — Every teacher knows that the surroundings of the school exert a decided moral power. Of course this is true in the home also, but that is not our discussion here. Grounds that are well arranged, planted with trees, and decorated with flowers, with nicely mown lawn, the whole well cared for and clean, awaken not only just pride and cultivate æsthetic tastes, but they elevate the moral tone of the school. If the patrons fully appreciated the value of such surroundings upon their children they would tax themselves freely to secure the most beautiful schoolgrounds that can be obtained.

The same is true of interior decorations. Bare walls, dirty floors, rough furniture, invite children to come with unwashed hands, uncombed hair, unclean and ragged clothing. "The best instruction," says Goethe, "is derived from the most complete environment." Any child will behave himself better in a beautiful parlor than in a barn. I have seen the whole nature of a child transformed by the influence of a beautiful schoolroom, and the dress, the cleanly habits, the good manners, of the children of a school never fail to produce a moral atmosphere. On the other hand, evil is taught by unsuitable decorations. The moral tone of any people or of any age may be safely estimated by the decorations they employ. What better means of knowing the depravity of the people of the overwhelmed city of Pompeii than the mural paintings excavated after eighteen centuries? How important, then, that teachers and patrons see to it that the environment of the

school in all of its aspects be pure and beautiful, not only as an æsthetic, but also as a moral influence.

Moral Lessons from Literature. — Biography, history, general literature, contribute a limitless fund of material from which the teacher may draw in imparting moral instruction. Felix Adler, in his "Moral Instruction of Children," has marked out an extensive field from which to draw, and the richest source from which he draws is the Bible. Orison Swett Marden gives a great variety of incidents drawn from the lives of great men in his "Pushing to the Front." These incidents are systematically arranged, and may be employed by the teacher for most practical purposes. Almost any field of literature will furnish examples which the teacher could collect and arrange against the time of need, so that it would not be long before he would have material to meet any exigency, to illustrate every phase of good, and to correct every evil tendency in the children. Such a collection would be a valuable acquisition to the "tools of trade" of any teacher.

But the best of all sources for moral lessons is the Bible. I once heard in the city of Munich a lesson on "religion" to a class of seven-year-old boys. It was one of the most profitable school exercises I ever witnessed. The lesson was the *Story of Joseph and his Brethren.* The various incidents in the life of Joseph, his boyhood, his dreams, the envy of his brethren, his sale into Egypt, the vicissitudes of his life there, his elevated position, had been related. The children had been told of the storing of grain in Egypt, and of the famine in Canaan ; of the visits of the brethren to Egypt, and of the recognition on the part of Joseph, but not on the part of his brethren ; of

Joseph's demand for the presence of Benjamin and the reluctance with which Jacob consented to parting with his youngest son ; of the finding of the hidden cup in Benjamin's sack and of the plea of Judah that he might remain a "bondman to my lord, and let the lad go up with his brethren." All of these incidents had been taught in a series of lessons covering many days. The lesson that I heard was that of Joseph revealing himself to his brethren, the climax of the series. The children listened with breathless interest, and not a few were moved to tears as the pathetic incident was portrayed by a teacher whose voice and manner were calculated to make the story thoroughly realistic. There was not a child who was not intensely interested or who was not prepared to receive the splendid moral lessons which were then pointed out.

The envy of the brethren supplanted by generosity ; the hatred of the boy who dared tell the dream which placed him over his older brothers, met, not by revenge but by forgiveness, on the part of Joseph ; disregard for the feelings of the father, succeeded in the later years by filial affection and self-sacrifice ; hard-heartedness towards the boy-brother that stopped little short of murder, followed by sincere remorse and repentance ; envy, fraternal hatred, cruelty on the part of the brethren, met by full, unreserved and complete forgiveness by Joseph. All of these and many more moral lessons were drawn by that skillful teacher, and they surely sank deep into the hearts and lives of the boys. Indeed, I do not know of another passage in literature so rich in content or so effective as the story of Joseph for imparting lessons in morals. Surely no one will object to the use of this passage because it is found in the Bible. And there are other

stories in the Bible which are entirely free from doctrinal bias, and yet which are full of moral lessons. Why in the world should they not be used?

And so I would have the teacher feel that the supreme work of the school is to form moral character. Every act of discipline, every lesson in reading, geography, arithmetic, history, or music, every thought in connection with the school, will have a definite moral end in view. While little will be said about morality, it will still be ever present in the mind and heart of the teacher. While no special period will be set apart for it, and while it will not be outlined in the course of study, nevertheless it is the one subject to which all others must give way, it is the one theme that may take any time or any period of the day to the exclusion of all other subjects, because it is the most important of all and the chief end for which the school exists. Are there evils in the school or bad habits in its individual members, the teacher must correct them, not by spasmodic efforts, but by constant, persistent, and systematic endeavor. In this sense, then, I would have systematic moral instruction in every school in our land. Such instruction in the schools of France for the last few years has resulted in diminishing juvenile criminality by fully one-half. It is worth the time and the cost, and should be carried out in the American schools to their great benefit.

CHAPTER XXV.

RELIGIOUS EDUCATION.

THERE are many many questions in connection with our scheme of education which one might consider. We are constantly experimenting and adding new features to our school curriculum until not only parents, who see their children overwhelmed with schoolwork, but thoughtful teachers as well, are demanding a halt. Now, the privilege of experimenting is a good thing, as by this means new truths are discovered and better methods evolved. Prof. Bertram, superintendent of the schools of Berlin, said to me after he had spent some months visiting the American schools: "There is one thing in American education that seemed to me particularly hopeful — the teachers are allowed to experiment with new theories and new ideas in education. Now, we Germans are bound down to such rigid and conservative regulations that we scarcely dare try anything new. By the time we have gone through the tedious formalities of obtaining permission from the authorities to try something new, the spirit of enthusiasm is lost. Most teachers, therefore, simply follow the routine. But with you, if any one chooses to try an experiment he goes ahead and does it. Doubtless many 'fads' will creep in and some evil be done. But they are not so dangerous as stagnation and the conservatism which prevents progress."

It is true that we have had many "fads," which have had their day and been consigned to eternal oblivion; but it is also true that some of the so-called "fads" have become established as a part of our school-work. Drawing, the kindergarten, manual training, nature study, were once called "fads," and other subjects now struggling for recognition in our schools are passing through that stage. Which will disappear, and which gain a foothold, it is not my purpose to consider. But I do wish to call attention to a side of American education that can never be called a "fad," which, I fear, is sadly neglected, and without which no education is complete.

I allude to religious education, and desire to invite the consideration of my readers to this important subject.

Religious Education Necessary. — *Is religious education necessary to complete manhood?* In a word, can religion be omitted from a scheme of education? I need not point to the fact that there exists no race of people wholly destitute of religion in some form. It may be gross fetichism or a practice which to the civilized man appears disgusting, it is still the recognition of something believed to be a higher power which demands worship. The religious instinct is inherent in man, and it is one of the natural characteristics which distinguish him from lower creatures. If, then, the complete man is to be educated can the religious side be omitted? The attitude of Christianity from the earliest period has been that the spiritual side of man must be trained. The early fathers of the church established schools, composed suitable literature, and gave instruction to the adherents of the new faith. True, all that could be undertaken with the masses, was to

train them in the rites and ceremonies of the new religion; it is also true that the limited few who received a broader education were trained chiefly for ecclesiastical service. If the fathers of the church thus exaggerated the religious side of education, it must not be forgotten that they had to struggle against the mighty influence of paganism, superstition, and ignorance, and it behooved them by singleness of purpose to hold to the vital principle of religious training.

Again, it was the church that maintained schools, preserved literature, and kept alive the spark of education during the middle ages, and once more the principle purpose of education was to fortify the church, while the main features of the curriculum were ecclesiastical. Viewed from the standpoint of the present, this policy seems narrow; but when one thinks of the tremendous undertaking assumed by the church, and the limited means at her command, one must admit her wisdom in concentrating her efforts as she did.

Religion in German Schools. — A new epoch for education, as well as religion, dawned upon the advent of Martin Luther. The great reformer sought to extend the advantages of learning beyond the narrow bounds of the priesthood and the nobility. Luther appealed to the common people, to the masses. He arose from the ranks of the common people, and it was his pride and joy ever to keep in touch with them. In order that the people might be taught he translated the Bible into the German vernacular, while the new invention of printing made possible the multiplication of copies of the Bible and their universal distribution. He also urged the duty and right of the state to assume charge of education, as the state alone could pro-

vide for its universal dissemination. While Luther says to parents, "Believe me, it is far more important that you take great care properly to train your children than that you seek indulgences, say many prayers, go much to church, or make many vows," and while he urged that children be taught reading, writing, arithmetic, history, etc., he insisted that knowledge of the Bible is most important of all.

This thought of Luther has never lost its hold upon the German mind. The corner-stone of the common school curriculum is religion, and no subject is more thoroughly and carefully taught. I once had a rare opportunity to witness religious instruction in a Berlin school. The principal gave direction to his teachers that whatever might be on the program when I came to the room it was to give place to a lesson in religion. Accordingly I began with the lowest class, where Bible stories are told to the children, and followed the course step by step through the eight classes, spending the entire morning session in the school hearing only lessons in religion. This admirable plan enabled me to grasp the entire purpose of religious instruction, to observe the method employed with children of different ages, and to get a comprehensive idea of the amount and kind of material presented. It would be very profitable to my readers if I could give them a picture of that morning's work, if I could show them the deep sympathy between teachers and pupils, if I could indicate the methods so varied and suggestive, if I could point out the rich material for literary and historical, as well as moral and spiritual truth. Truly the Bible is a wonderful book! Those morning hours were most inspiring; and though I have visited hundreds of classrooms in German schools, I

must say that the profoundest impression, both from the religious and the pedagogical standpoint, was gained in that Berlin common school in witnessing those lessons in religion.

I may merely outline the work. In the first years stories from the Old Testament were told, stories of the creation, the flood, the patriarchs, the kings, the prophets. The language of the teacher was always suited to the comprehension of the children. Thus every child becomes familiar with the chief Bible characters, and the leading events of biblical history. And the moral lessons to be drawn from the richest of all literature! The teacher never fails to point out the lessons of selfishness or generosity, of arrogance or humility, of sloth or zeal, of falsity or truth, of evil or good. The child is thus very early led to form his notions of the good from the teachings of the Holy Word, and his reverence for that sacred Book deepens and intensifies the lessons learned.

In the later years of the course the pupils are led up to the reason of things. They study the history of Jesus and the Apostles, they commit texts of scripture and church hymns, they are taught the catechism and the doctrines of the church, they are made familiar with church history.

Instruction in religion is carried on for five hours a week during the entire eight years of the course. I have not the slightest doubt that this instruction as conducted in the common schools is the most valuable of the whole curriculum. If the same is not true of the higher schools of Germany it is because many of the teachers are men whose heterodoxy has prevented their taking sacred orders. "Think," said Prof. Paulsen of Berlin to me one day, "of

admitting men to teach the young in our high schools, whose infidelity excludes them from the pulpit!"

But Germany is not alone in laying stress upon religious instruction as necessary to prepare for complete manhood. Most European countries require it. Even the Board schools of England take for their watchword, "Religious but undenominational." The Duke of Wellington traced "the courage of the British soldier and the success of British enterprise to the catechism's exposition of the Ten Commandments."

Upright Men. — But I fancy I hear some one say, "I am not sure that complete manhood is not reached without religious education. I know men who do not belong to the church and who do not pretend to be religious, and whom I would trust much sooner than some of your church members. They are upright, charitable, merciful to all, and good husbands and excellent citizens. No, religious instruction is not necessary." Now, I know many just such men whom I love and honor, and who does not? But who shall say that these have not had religious instruction in their youth? Many a man who still neglects his supremest duty, and yet fails not in his duty to his fellowman, was taught to reverence God by a Christian mother who faithfully taught him to say his childish prayer, who told him of the life of the Christ, and implanted in him more of religion than perhaps he now suspects himself to possess. Ah! the goodness he now exemplifies, and which mayhap is his boast, is the result of that early religious instruction. I have long since given up attempting to judge whether or not a man is truly religious. Membership in a Christian church is a cri-

terion, but it is not the only one, nor is it always a sure one.

Nor is this all; every church-spire that lifts itself towards heaven, every Sabbath that calls to rest and worship, every Christian institution, every consistent Christian life, every holy influence around us, brings its lessons home more or less to every person in the community. Who can say, then, that he has never had any religious instruction? One's manhood is complete largely in proportion to the effectiveness of his religious training. In the broadest and best sense, then, we say that religious education is essential to complete manhood.

The Religious Education of American Youth. — Let us now consider this question with reference to our American youth, and attempt to discover if our scheme of education, public or otherwise, secures the desired end. At the outset, let me say that not a particle of pessimistic blood flows through my veins, but I believe that man is a patriot who faces danger to his country and seeks to find a remedy therefor. So if some of the facts that I shall give are startling, I am convinced that they are nevertheless true, and it is far better to face them and seek a remedy than to go on in fancied security. It may hurt our pride concerning our glorious system of education, but it is better to do that than to let our children go to destruction. He is my best friend who, seeing my grievous faults, kindly points them out to me and helps me to correct them.

I want first to call attention to the ignorance of the Bible among young people. Edward Everett Hale tells us that in a class of girls about twelve years of age, nine

out of ten had never heard of Noah's Ark. A professor of a western university recently published the result of a syllabus of Bible questions submitted to a class of college students. I recall a few of the questions which are typical of the whole list: "Name three kings of Israel." "Is the Book of Jude in the Old or New Testament?" "What is meant by higher criticism?" "Name three Hebrew prophets." "Give one of the Beatitudes." About a hundred students answered the questions, and out of the total answers less than fifty per cent were correct. It must not be forgotten that these were college students in a denominational institution, that they came from Christian homes, and that many of them were fitting themselves for the ministry! We are apt to think that these things could occur only in the "wild and woolly west." A similar test was made a few years ago in a leading eastern university in which Bible allusions selected from literature were chosen. The result was as lamentably bad as in the instance above cited. It is needless to multiply cases. Every Sunday school teacher, every intelligent observer who has given the subject any attention, has been painfully convinced of this defect in the education of our youth.

Means of Religious Instruction. — Let us consider in the next place the means by which religious instruction is imparted in our land. There are two principal means by which this important work is done — the home and the church (chiefly the Sunday school). Now, as to the home, it is certainly true that many American parents fully appreciate the sacred responsibility placed upon them to train their children in the "nurture and admonition of

the Lord." Thank God for this! That is as it should be. Many fathers and mothers realize that least of all can the religious training be shifted upon the shoulders of any one else, and therefore they take their little ones upon their knees, teach them to pray, tell them of God, of immortality, of heaven, and carefully instil into their young lives the sublime lessons of personal accountability to their Creator, of love to Him and his creatures, and of hope of immortal life. Yes, there are those who are faithfully discharging this duty, but am I not right in asserting that the great mass of American parents are neglectful of this God-given responsibility? Was not the late Dr. Payne right when he said concerning religious training, "The state commits it to the family, the family relies upon the church, the church intrusts it to the Sunday school; and between these several agencies, with their indifference and inefficiency, the one transcendent work of the republic, the proper education of its youth, is most negligently and imperfectly achieved"? Are not parents inclined to leave the religious training of their children to the Sunday school, just as they leave the intellectual training to the day school?

The Sunday School. — But let us notice the work of the Sunday school in giving adequate religious education. Far be it from me to underestimate the work of this noble institution. I was brought up in the Sunday school, and have always been connected with one, either as scholar, teacher, or officer. I love it, appreciate its glorious work, and shall always do what I can to further it. But it has certain serious limitations, which prevent and always will prevent its giving the religious instruction necessary to complete manhood. Let us notice some of these limitations.

1. *The Instruction Lasts only About Thirty Minutes.* — What teacher would undertake to give a class a proper knowledge of any subject in the school curriculum in a single half-hour's recitation per week? How much arithmetic, how much history, how much Latin, or French, or German, would the child learn in a thirty-minute exercise occurring weekly? And yet the most important, the most difficult, the most comprehensive subject, that which requires the most time of all subjects that make for complete education, is attempted in a half-hour's exercise once a week.

2. *The Lack of Trained Teachers.* — It is a well established pedagogical maxim that the most important element of an educational system is the qualified teacher. No one will claim that the Sunday school teacher may be classed as *trained.* Indeed, every Sunday school superintendent knows how difficult it is to secure as teachers in his school the members of his church who are best qualified to teach. He is obliged to take young people who possess more zeal than knowledge. Now, I believe in Christian enthusiasm and would have no Sunday school teacher to be destitute of it, but to *zeal* should be added *knowledge.* I would not speak disparagingly of the Sunday school teacher, and am glad to admit that there are many men and women who by years of service and earnest consideration and study have come to be excellent teachers of the Bible; but who will deny the truth of the general statement that our Sunday school teachers are untrained? The fact is there is no constituted means for the young person who wishes to enter upon this work to make suitable preparation. The Sunday school in this respect is about where the day school was a hundred years ago when it was obliged to take such

teachers as it could get. If I were discussing the Sunday school question, I would urge the same course that the day school has taken, namely, provision for the preparation of the teachers.

3. *Irregularity of Attendance.* — The United States Commissioner of Education devotes to the Sunday school nearly eighty pages in the report of 1896–97. While he always gives statistics showing the average attendance in the day school, he fails to give a single statistic concerning the average attendance in the Sunday school. It is no fault of his, for such statistics are unobtainable. Every one knows, however, that Sunday school attendance is very irregular. This is certainly a serious limitation upon successful work, whether in the Sunday school or the day school. I have examined the Sunday school statistics of a single county in New Jersey, and find that the average attendance for two successive years was respectively fifty-eight and fifty-seven per cent of the total enrollment. That is, only a little more than one-half of the pupils are found regularly at Sunday school. This county was not selected for its poor showing. Indeed, I suspect that this record is above the average, as the county is thickly settled, and possesses a live Sunday school organization.

4. *Lack of Study on the Part of the Scholars.* — If the Sunday school is a hundred years behind the day school in the training of its teachers, surely it is not behind in adopting those methods which tend to make life easy for the pupil. I have pointed out in another chapter the danger of doing too much for the pupil, of leading him simply to swallow the delectable feast which his teacher at great pains had prepared. Now, there is no royal road to learning; the way is hard and difficult, and everyone has got to

travel it for himself. The study of the Bible is no exception to this rule. And yet I have known whole classes to come to Sunday school without having opened a Bible or even read the questions and notes in their lesson leaves. Indeed, I know one school where many of the children regularly deposit their lesson leaves with the librarian at the close of Sunday school to be kept till the opening of school the next Sunday. Ah, the "entertainment" idea has gotten a hold of the Sunday school even more than the day school. I wonder if the introduction of the lesson leaves with the isolated (often at least) passage of scripture is not largely responsible for this? I think we must admit that our Sunday school is not leading to the study of the Bible to any such degree as is necessary to general literary culture, to a proper knowledge of religious life and duty, or to complete manhood.

5. *The Sunday School Enrolls Less Than Half the Children of Our Land.* — Does this statement startle anyone? It is startling, and yet, after a most careful investigation, I am convinced that not fifty per cent of the children of America ever attend Sunday school. And what about the fifty per cent who do not attend? Is it not probable that the most of the parents who neglect to send their children to the Sunday school also neglect religious training in the home? Of course this is not always so; but is it unfair to assert that this is the rule?

With these serious limitations can any one claim that the Sunday school is furnishing sufficient religious training, even to those that come under its influence? I think we must admit that the means now employed for the religious instruction of our youth are wholly inadequate and inefficient.

I have shown that religious instruction is necessary, and that there is no agency now employed that suffices. I shall now try to point out what our American scheme of education has to do with this matter and how it shall do it.

A Solution of the Problem. — If it seems that too much space has already been taken in the presentation of this subject, I can only plead its supreme importance, the great difficulties to be overcome, and the newly awakened interest in the question of religious instruction.

I should like to suggest a partial solution, at least, hoping that some one else will be able to carry the matter farther. In the olden times the Scriptures were always read in the school, sometimes by the teacher, and sometimes the pupils joined by turn, and then the Divine blessing was invoked. Later, prohibitory laws were enacted by legislature after legislature, until nearly every state in the Union forbids any religious exercise other than reading the Bible without comment, and reciting the Lord's Prayer. A judge in one of the western states has recently gone so far as to decide that singing sacred songs must be excluded from the pubilc schools on the ground that it is a religious exercise! Did it ever occur to my readers that the Bible, the noblest literature in existence, the only complete record of moral precepts, as well as the text-book and guide to higher spiritual living, is the only book excluded from the public schools? For it is entirely excluded in some states, and in many cities, and is practically excluded in nearly all. There is nothing to prevent the Koran, the Veda, or even Fielding's "Tom Jones," or Swift's "Gulliver's Travels" from being placed in our schools except the discretion of the teacher. The history of Alexander, Charlemagne, or Napoleon may

be studied, but not that of Moses, Joshua, or David; the literature of Milton, Shakespeare, or Holmes may be employed to give noble ideals, but not that of Solomon, Isaiah, or Paul; the moral system of Confucius or Buddha may be freely examined, but not that of Moses or Jesus. These are the plain facts of the case if the clear implication of the law is carried out. That the law has not always been carried out is because the strong sense of righteousness on the part of the noble army of Christian teachers, and the mighty influence of public opinion, — inherited it may be from our Puritan forefathers, — has been stronger than legislative act, secured by groveling politicians.

This, in brief, is the history of the Bible question in the public schools. In our eagerness to avoid giving offense we have gone to a fearful extreme. Do not these words from the eloquent Archbishop Ireland, delivered at the meeting of the National Educational Association at St. Paul in 1890, bear out this thought? He says: "The school deals with immature, childish minds, upon which silent facts and examples make deepest impression. The school claims nearly all the time remaining to pupils outside of rest and recreation; to the school they will perforce, amid the struggles of later life, look back for inspiration. It treats of land and sea, but not of heaven; it speaks of statesmen and warriors, but is silent on God and Christ; it tells how to attain success in this world, but says nothing as to the world beyond the grave. The pupil sees and listens; the conclusion is inevitable, that religion is of minor importance. Religious indifference will be his creed; his manhood will be, as his childhood in the school, estranged from God and the positive influences of religion. The brief and hurried lessons of the family fireside and the

Sunday school will not avail. At best, the time is too short for that most difficult of all lessons, religion. The child is tired from the exacting drill of the schoolroom, and will not relish an extra task, of the necessity of which the teacher, in whom he confides most trustingly, has said nothing. The great mass of children receive no fireside lessons, and attend no Sunday school, and the great mass of the children of America are growing up without religion."

Would it not seem from the above powerful words that the time is at hand when this side of education must demand renewed attention? I wish to outline a possible, or at least a partial solution.

The Limitations as to the Use of the Bible in the Public School should be Removed. — The public school alone reaches the great mass of the people. We have seen how inadequate is every other constituted means to accomplish religious training. If education is to prepare for complete manhood, and the state undertakes that preparation in its public schools, it cannot omit this most essential part of its work. The state must do it for its own preservation; and this is peculiarly true under a government like ours, where the stability of our institutions depends upon the purity of the great body of our citizens. It seems to me that the logic is irresistible; the state undertakes to prepare for complete manhood; no manhood is complete without religious training; hence the state ought not to omit religious training.

Now, it would not be wise under the peculiar conditions in America to introduce courses in religion into the public school or to employ teachers of theology. The common

school is the common ground upon which all classes meet, without regard to wealth, social position, or religious belief. But if the restrictions as to the use of the Bible were removed, the devout teacher would find occasion every day to lead the child to think of God and sacred things and to become reverential. These opportunities would occur in connection with history, with nature lessons, with science, with literature, yea, with the discipline of the school. The removal of these restrictions would enable the teacher to make use of the "silent facts and examples," which Bishop Ireland truly says, "make deepest impressions." There should be the same freedom to use the Bible that exists with all other books; and even though it were called but little into use, the fact that it was not excluded, and that its teachings were held in respect, would do much to restore the reverence for sacred things which characterized our Puritan fathers, and which certainly is sadly lacking in our American youth.

Difficulties to be Met. — But there are grave obstacles in the way. We cannot divide on the lines of Protestant and Catholic as they do in Germany, although they do in Canada where the situation is similar to ours. We have so many sects, so many shades of belief, that it seems to be impossible to establish schools on a denominational basis. Sectarianism can have no place in the public schools of America. We therefore must avoid doctrines and creeds in the instruction of the common school, and seek the common ground upon which all religious bodies stand. This will include, at least, the *literature*, *history*, and *moral teachings* of the Bible. An eminent divine says, "The code of morals for Roman Catholic and Protestant, for Jew and

Gentile, is the same. All are agreed that honesty, sobriety, patience, love, are cardinal virtues. I believe that our teachers should have larger right of way to emphasize the importance of these virtues, so that with the culture and furnishing of the intellect, there shall come the development of the individual along moral lines, of religious lines, if you please, and yet not in a sectarian way. Our teachers and superintendents, as a rule, are Christian men and women, and there go out indirectly in their lives influences in this direction. But yet they have not the freedom that I believe the people of our Christian land should give them to emphasize moral goodness as of the utmost importance. I speak not disparagingly of our school system I rejoice in its great achievements. I decry only that spirit which professes, in an inflated way, to think that it is able to furnish the individual with all the necessities of highest manhood and womanhood, without moral culture. All experience proves that there is nothing in mere knowledge to make a man a blessing or a curse. Experiments have demonstrated that crime, instead of diminishing, has actually increased with the extension of education where that education has been divorced from moral and spiritual training. I would that all our teachers might have larger opportunities along the lines of heart culture, that not indirectly but directly, they might in our public schools emphasize more freely than they are privileged to do at the present time."

We are jealous of our religious rights, and well may we be; they cost our forefathers blood, and treasure, and self-sacrifice beyond all human reckoning. Will these rights be disturbed if the teacher is free to make widest and most liberal use of the *literature*, *history*, and *morals* of the

Bible in connection with all his school work? Can there be any danger in the study of the Psalms, the Book of Job, or Isaiah, or Paul's Epistles as literature? and history, are we not obliged to turn to the Bible for the early history of the human race? As for morals, where shall we look for the code and the fundamental principles except in the written Word? And this can be done without touching creeds, instruction in which must be relegated to the home and the church. I say we are jealous of our religious rights; will not such wise and discreet use of the Word of God in our schools serve to fortify and strengthen these rights? I verily believe that American parents would rejoice if their children could receive such instruction from the trained day-school teachers, who by daily contact and by their noble, Christian lives come to have a far deeper hold upon the hearts of their pupils than the Sunday school teacher can possibly have. It cannot be in this age of intelligence and tolerance that parents prefer the attitude of indifference to holy things to positive instruction, in the fear that somebody will tread on their sectarian toes. American teachers can be trusted not to proselyte or to work along sectarian lines. Who has not known teachers to whom all parents would gladly commit the religious instruction of their children, certainly within such limits as have been herein indicated, without regard to the particular church to which they belonged?

It is not for *sectarian*, but *religious* teaching that I plead. There is a vast difference between the two terms. I do not say that doctrines and creeds are not essential, I believe they are, — but they cannot be taught in our common schools. If the side of religious instruction, which I have argued should come within the requirements of the

school course, were thus attended to, the home and the church could easily complete the doctrinal side of the structure according to the particular tenets of the parents. Until this is done, we must say that the American system of public education is not complete. Without this it must ever fail fully to train an American citizen, pure, intelligent, holy, — a man who loves his fellow-man, his country, and his God, and who believes and practices righteousness. Shall we be satisfied with a school system that does less than this?

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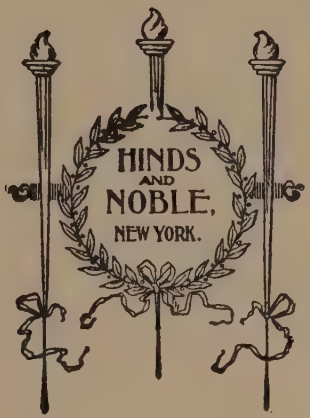

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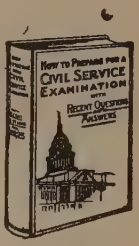

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